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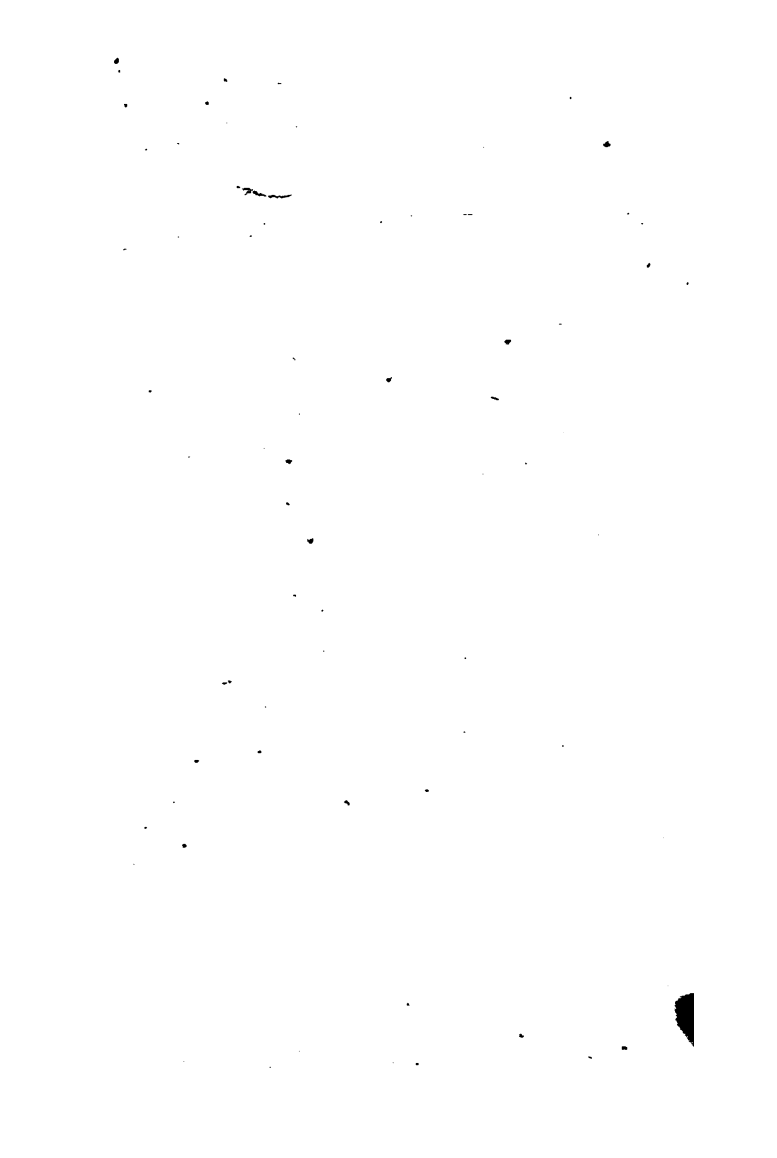
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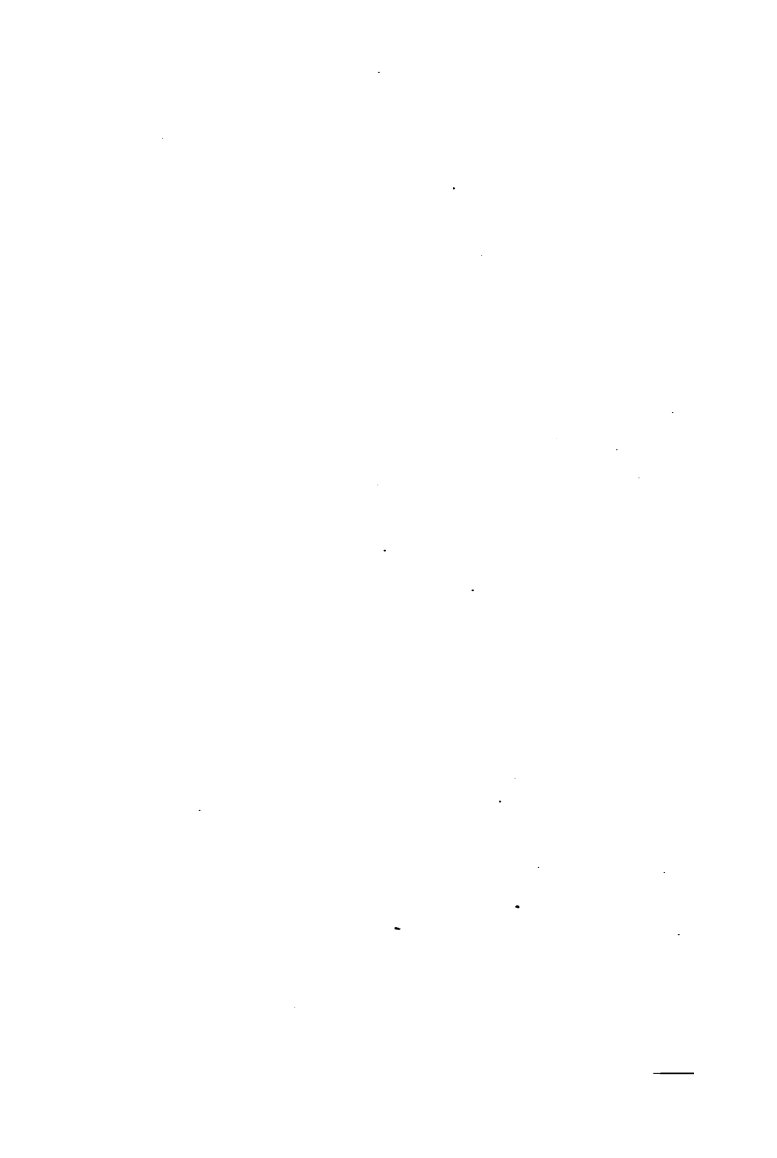
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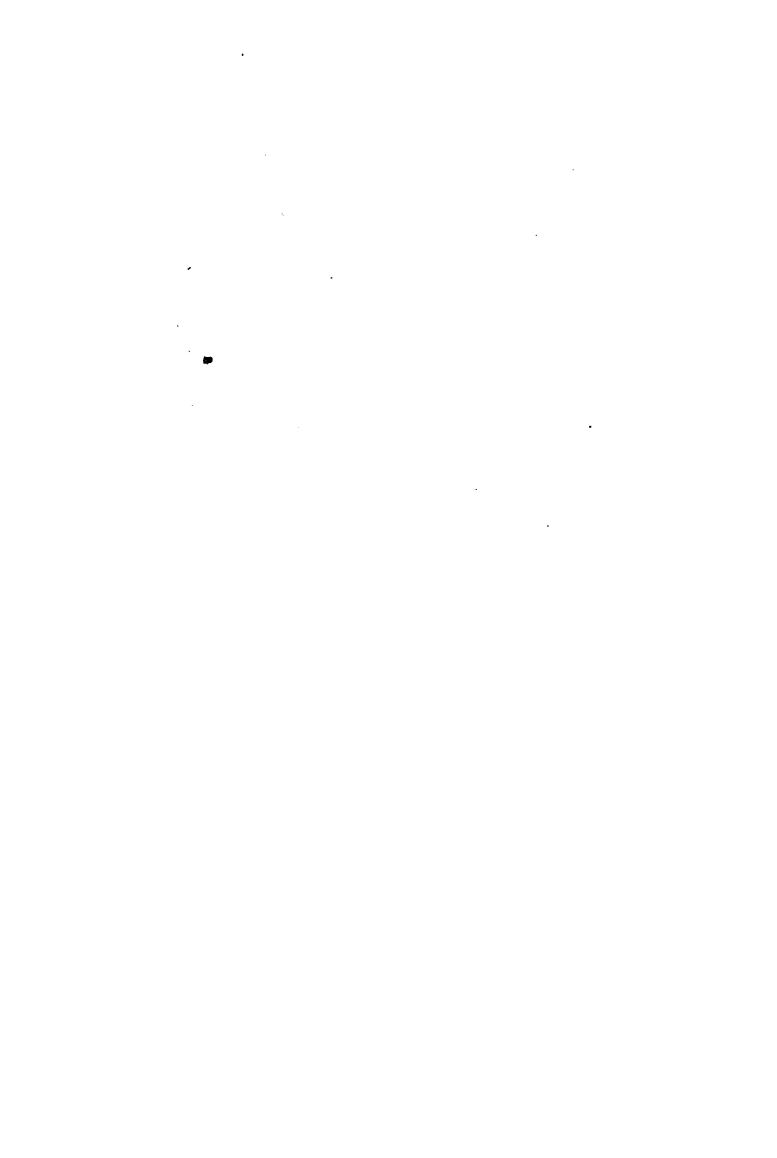


From the collection  
of the









**ANTIDOTE**  
TO  
**THE ERRORS OF UNIVERSALISM!**  
OR A  
SCRIPTURAL AND COMMON SENSE REVIEW  
OF  
**MODERN UNIVERSALISM;**  
TOGETHER WITH  
STRICTURES ON RESTORATIONISM  
AS CONTAINED IN  
REV. J. M. AUSTIN'S REVIEW  
OF "UNIVERSALISM ANOTHER GOSPEL."

-----  
BY A. B. WINFIELD,  
PASTOR OF THE REFORMED PROTESTANT DUTCH CHURCH, AT SAND BEACH,  
OWASCO LAKE.  
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"Suffer me that I may speak; and after that I have spoken, mock on."—Job xxi, 2.

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## INTRODUCTION.

THAT it is of the utmost importance to understand the mind of the spirit as revealed in the word of God, will be readily acknowledged by all. Every sincere inquirer after the truth, is not only *willing*, but *anxious* to *know* the truth, the whole truth, whether it be found under the form of instruction, or correction, or reproof. On the contrary, he that is in error and loves his error, avoids the truth, and in proportion to the magnitude of his error, hates it. Hence, said He who is the very embodiment of the truth, "Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproof. But he that doeth truth, cometh to the light that his deeds may be made manifest that they are wrought in God."

This is the graphic picture of truth and error in all ages. Those nations that are ignorant of the

ness is plainly not the absence of na  
of truth which alone can enlight  
Their religious systems are a comp  
And from these errors in faith aris  
ous errors in practice: "They are  
habitations of cruelty!"

With these, contrast the influence  
christian nations. Every thing we  
aspect. Their science, morals and  
an elevating character. Every thi  
and pleasant, and the very earl  
This contrast is equally striking in  
families and individuals, according  
for their standard of morals truth o  
the indispensable necessity of com  
of knowing and following the truth  
either in faith or practice.

## INTRODUCTION.

every act and principle, that they may there be tried "as gold is tried in the fire."

Errors in *religion* are the worst kind of errors. If a merchant errs in his adventures, he wastes his *estate*, but by prudence he may regain a competency. If a statesman fails in his duty, he may ruin a kingdom, and yet this loss may be partially repaired. But if a man errs in the fundamentals of religion, he ruins his soul—a ruin which has connected with it infinitely more important results than the waste of immense treasures, the overthrow of mighty kingdoms, or even "the wreck of matter or crush of worlds."

Tell me not it is of no importance what a man believes, for it is *faith* that *saves* and *unbelief* that *damns*. "He that *believeth* and is baptized shall be *saved*," &c.

Nor is it every faith that is saving, but such an one as "purifies the heart, works by love and overcomes the world;" a faith that implicitly believes what God has revealed without murmuring or complaining, because it contradicts the cherished views and desires of our carnal minds. It is not that a man is to believe every article of the creed of this body of evangelical christians, or that body, in order to be saved, but that he is to believe in the

lamental or fatal errors. They are  
the things that are necessary to salvation  
when we survey the mass beyond these  
nothing more than mere difference of  
meet with errors, black, fearful and fatal  
with "damnable heresies, even de-  
ad that bought them!"

One of these "damnable heresies," the  
which we intend more particularly to examine  
in the following pages, is Universalism. This  
is entitled to the credit of being one of the  
new compounds of modern days. It super-  
seded both of French Atheism, of Ger-  
manity and of German Deism or Transcendentalism  
and hence the reason for claiming G

THE UNIVERSALIST.

want of common honesty as well as of intelligence to deny the truth of the inspired volume.

Hence there is a new system devised which contains the groundwork of Infidelity and Atheism, but for popularity also acknowledges the truth of the Bible. The Bible is taken to prove it. To prove what? Why, that though men *reject* the Bible and the Christian religion—violate every precept contained in the sacred writings—though they curse, swear, lie, steal, rob, commit adultery, murder; though from the mire of their debauchery and licentiousness, they cry out in relation to Christ, as Voltaire did, “crush the wretch, crush the wretch!!” though they despise every thing that is good and love every thing that is vile, yet what is the disposition this *new system* makes of all the human family whatever their characters may be? “Tell it not in Gath!!” They deposit them all in Abraham’s bosom!!! yes the fratricide Cain by the side of his murdered brother. The Antedeluvians who were so wicked that God would not have them curse the ground any longer by the side of Noah, a preacher of righteousness.” The wicked Canaanites by the side of Joshua.

“They to Joshua’s sword were given,  
The sun stood still that he might kill  
And pack them off to heaven.”

Simon Magus the Sorcerer, was  
subtilty, and the child of the Devil  
Paul the Apostle; Bill Freeman to  
the side of John G. Van Nest, and  
but sainted family; the vilest that  
died, in the society of "the spirits  
perfect!!" and the former equally  
to hear the plaudits "*well done good  
servants*, enter ye into the joys

Now whatever may be denied  
Restorationists, in relation to the  
*Universalism* be true, they are  
am ready to acknowledge there is  
of sentiment among those who  
They have their Papal diversity  
unity. Yet as to "the *conclu*  
*matter*," they agree—all will fin

I would make one more remark before entering fully into the design of this work. *Universalism as it is now*, is of very modern date. True, we have the skeleton of a Universalist sermon in the third chapter of Genesis delivered near six thousand years ago, which contains the very essence and elements of Universalism at the present day. "Thou shalt *not* surely die" was the creed, and all Universalists adhere strictly to that creed still. But the present platform was erected by old Father Ballou about the year 1815. His predecessors, Rely and Murry, Chauncey and Winchester, were Trinitarians, and for the most part, sound in all the evangelical doctrines except that of the endless punishment of the wicked. They believed in the Supreme Godhead of Christ—his vicarious atonement—the forgiveness of sins for the sake of Christ's righteousness—justification by faith—a resurrection to life of the righteous, and to damnation of the wicked. They believed in a future general judgment, and in rewards and punishments in the world to come.

But they taught that punishment was not endless. In this particular, they were Restorationists. But there was too much truth in the systems of



there was no future punishment. If no punishment, then all the punishment men receive here. If it be all here, then there is no need of an atonement; men can very well suffer for their own sins. If no atonement, then there is no forgiveness or pardon, because when a man has suffered for all his sins, he can claim deliverance. If there was no atonement, then there was no necessity for Christ being anything more than a man; and if he was a mere man, then there is no Trinity, then no Holy Spirit to renew the hearts of sinners; neither was there one man for man could do all that was necessary.

This seemed to be the course of reasoning pursued by this founder of "Universalism as it is." These are the sentiments of the great majority of the Universalists at the present day. Occasionally we find one who differs from Bellamy

versalism as we have, and their mantle of Christianity, charity would no sooner cover them with all its heresies than ours.

We now come to notice more fully the main arguments of Universalism, and give our reply to each as we pass. In doing this, we shall be led to examine rather critically, a little work lately issued by J. M. AUSTIN, pastor of the Universalist Society in Auburn, entitled "A Critical Review of a work by Rev. J. S. BACKUS." We do not do this because we consider the work of Elder Backus needs any defence, for it has the best of all possible defence, the word of God "without note or comment." And this is the reason I suppose, why Mr. Austin writhes so under its influence. And if Austin had applied his charges against Backus to his own Review, it would have been a most appropriate application. He says, page 29: "I shall show that in this book Elder B., 1st, Indulges in personal abuse. 2d, Misrepresents my positions. 3d, Fails to meet the points I establish. 4th, Exhibits great ignorance of the scriptures. 5th, Perverts the word of God. 6th, Gives such constructions of the Bible as promotes Infidelity. 7th, And encourages licentiousness."

I shall not attempt to follow the course Mr. Aus-

. . . is guilty of doing the very things  
urges upon Elder Backus. Neither shall I  
w the work page by page successively. It  
uld be a difficult task without throwing toget  
a confused mass, *facts* that have no connect  
atever.

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## CHAPTER I.

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### THE SPIRIT OF THE WORK.

MR. AUSTIN seems to think himself of considerable importance in the community. He says, page 8th: "Called by the providence of God to stand alone in this city as the *defender of His gospel* of Universal reconciliation—surrounded by a *host of opposers* who have long had possession of the field—assaulted *single-handed* by *four or five* of the *most prominent clergymen* of the orthodox ranks in this place, who possess all the advantages to be derived from *numbers, wealth, popularity* and the *early education* and *prejudices* of the people—it *becomes my duty to repel their attack*. Were *I* to pass in silence such assaults on the religion of our Savior, it would seem that the very "*stones would immediately cry out.*"

presence is so important in Auburn, and God  
determined that Universalism shall be pre-  
sented, that were *he* silent or absent, the very  
walls would become Universalist preachers and "in-  
deed cry out." What a mercy to Elder B.  
especially to the "D. D.'s in the Theolo-  
gical Seminary," that Mr. A. is in their midst and  
remain silent!! For the very stone walls of the  
Seminary would send out their thousand voices  
with the feeble accents of these professors.  
The city would become a *Babel* if Mr. A. did not pre-  
sent Universalism in it! The very stones of the street  
and the stones of the buildings, would respond  
and proclaim the glad tidings of universal salvation.  
We believe Mr. A., he is one of the great  
factors that ever adorned our sinful world.  
seriously his language savors of the

your flesh may be given to the fowls of Heaven!! How felicitous it would have been for the cause of religion, if Mr. A. had lived in the days of Voltaire. What a mighty struggle there would have been between truth and falsehood. Imagine these two gladiators approaching to the combat, and hear the language of defiance. Says Voltaire, "it required twelve men to establish the gospel, but *I with my own right arm will destroy it.*" "No, no," replies the redoubtable Mr. A., "this you cannot do, the providence of God has called me to stand *alone* as the *defender* of His gospel, and it becomes *my duty* to *repel* these attacks, and if *I* should be silent, the stones would immediately cry out in my defence. This boasting Infidel would doubtless have given up the contest and never more opened his mouth before the "defender of the gospel" in Auburn.

Again, on page 6, Mr. Austin remarks: "On first casually examining the work, I laid it aside as a *weak* and *harmless* production, utterly incapable of deceiving any but the most prejudiced and ignorant class of minds, and not of sufficient importance to demand *any notice at my hands.*" We confess we did not expect to find him very complimentary to Elder Backus, but that he should treat

made up of Austin's arguments and tations disproving those arguments. Mr. A. to "lay it aside as a weak thing, and not of sufficient importance any notice at his hands," is not only unbecoming manner of the word of being it with the basest contempt. But community ought to be made up of things from a man who will so wilfully truth in order to prove Universalism.

I make the assertion and shall establish it, that there is not a doctrine or creed of Universalism, that is supported by scriptures of Truth; but on the contrary is and must be grossly perverted in certain any of their doctrines. Universalism is sustained in such perversions, and is sustain

## CHAPTER II.

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### THE DOCTRINES IT ADVOCATES.

SECTION 1. IN RELATION TO CHRIST.—Page 116,  
“We believe that Christ is the Son of God and the Savior of the world—that next to Deity, he is the most exalted, powerful and worthy being in the universe.”

This is the Semi-Arian view of Christ, and not what is held by Universalists in general. The great majority of them are low Arians and believe that Christ was a mere man “like themselves,” as Dr. Priestly expresses it. But *all* Arians and Socinians, and Unitarians and Universalists, agree in denying the Supreme Godhead of Christ. The class of texts on which they rely to establish their belief, is that which speaks of him in the character of Mediator. John xiv. 28: “My Father is greater than I.” What does this text prove but that which



the nature, "He thought it not robbery to be equal to God."

Mark xiii, 32: "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only." This matter of course if he be truly man. But does it disprove his Deity? "Man fleeth also as a shadow, and continueth not." Does this disprove man's mortality? Is it not expressly said of Christ "*he knoweth all things*?" and that he is the side over all the decisions of the general judgment? He says, John viii, 15: "I judge no man: all we thence infer that he is not to be our final judge, when he declares "the Father judgeth all, but hath committed all judgment to the Son?"

John x 85 86. "If he called them gods."

a construction. The Jews accused Him of making himself God. He does not deny that he made himself God, but denies that he blasphemed, and this on a ground that might fully justify Him even in claiming the honors of Deity, viz: that He was the Messiah, the Son of God, Immanuel. That the Jews did not consider Him as in the least receding from His lofty claims, is evident from the continued enmity they manifested. Verse 39: "Therefore they sought again to take him." Math. xix, 17: "Why callest thou me good? there is none good but one, that is God." The Savior's object seems to be simply to test the young man's views of his character, whether he applied this significant epithet as a mere compliment, or in the exercise of faith in him as God, Immanuel. Why callest thou me good? Do you intend indeed to acknowledge my divinity?

Matt. xxviii, 18: "All power is *given* unto me in heaven and on earth." As Mediator, he acts in a subordinate capacity; the Father is the bestower and He is the recipient; but then *could* He be the recipient of *all* power in heaven and earth, unless He possess the attributes of Deity to sustain and exercise it? A *finite* being the recipient of *all* power is a far greater mystery than the doctrine of the Trinity; it is a contradiction in terms. Heb. ii, 9:

what was he originally : this is perfectly  
ent with His being God, and “*all the angels*  
commanded to *worship* Him.” Ungrateful  
because you behold your Lord in the fo  
servant and suffering death for your rede  
will you take occasion from this very expre  
his condescending love, to rob him of his  
glories? We have been surprised to see the  
which represent Christ as *sent* and *instru*  
the Father and as *offering prayer* to Him  
over and over again as proof incontrovertil  
*He* does not possess a divine nature, where  
are wholly irrelevant. If the Son of God  
assumed our nature, it became him in tha  
tion, like a perfectly holy man, to pray  
hibit an example of obedience and submi  
seek not His own glory but the glory of his  
Nor were his prayers offered to himself.

the Father is called the only true God in opposition to idols, and not to Christ or the Holy Ghost. Nothing is said which intimates that there are no real distinctions in the Godhead. Such passages were never intended to exclude the divinity of Christ, because the scriptures expressly call him *God*, the true God—God beside whom there is none else as we shall hereafter see. There is one God and one Mediator between God and man, the *man* Christ Jesus.”

Now all these passages do not disprove one iota of the evangelical doctrine, of the Deity of Christ. I firmly believe, firmly believe, that he was a *man*. If he had not been man he could not have been a mediator. What was the object of having a mediator? To make reconciliation, which could never have been effected without a mediator. The impurity of God would not allow man, sinful man, to come, if he had a desire to do so, and treat himself.

Then if Christ had been God only and not man he would not have made a suitable mediator. That would not have remedied the difficulty in any way of reconciliation at all. But being man, using our humanity upon him, he can converse with man as friend with friend.

... sorrow and acquainted with  
e was wounded; he was bruised. Deity  
ffer, therefore Christ must be man in o  
ffer.

2. He must be man that the same natur  
ined might suffer. Hence says Paul, Heb  
: "For verily he took not on him the nat  
gels, but he took on him the seed of  
m," &c.

3. He must be man that by this mean  
ght form a basis of representation. Adam  
ented all *his* posterity in the covenant of  
Christ represents all *his* (not Adam's) pos  
the covenant of grace. But he could n  
; did he not possess the nature of those h  
ents.

4. He must be man in order to form a ba  
... affection ...

relate to him in his humanity, and in his official character as Savior. The kingdom which He is to resign is a mediatorial, and inferior kingdom, his subjection to the Father, then to take place, is an official subjection. The tears He shed were human. In short, was Christ's humiliation only in *pretence* or was it *real*? If *real*, why should he not manifest it in *words* and *actions*? The question is not whether the Son of God appeared in *human nature*, this is admitted, but whether he was merely a man, and whether he possessed a *divine nature* in conjunction with the human. This is a question in which the whole plan of salvation is essentially involved. Texts to prove his human nature we have seen adduced, but not one that even intimates. He did not possess a *divine nature*, or that in that *divine nature* he is inferior to the Father. Mr. Austin says, "that *next* to Deity, He is the most powerful, exalted and glorious being in the universe." But does this answer the scriptural view of Christ's character? We think not; on the contrary it neither proves his humanity nor Deity. Does Mr. A. deny then both the humanity and Deity of Christ?

And if He is neither divine nor human what is he! "He is *next* to Deity," says A. *Where* and.

doctrine of the Trinity, among  
of Pagan Philosophy and Priests;  
philosophers wrote much of *demi-gods*  
*gods*; and what does he make of Christ  
god?

The Bible nowhere recognizes  
hence he must have *abstracted* the  
pantheism.

But the question returns was Christ  
man. We answer, No. He is also  
age of light and intelligence, with the  
hands, and with the fact proved a truth  
it would seem a work of supererogation  
to prove again the Supreme God  
Christ. And yet it is as necessary  
the early ages of christianity, for  
boldly denied now than then. "What  
could you men better it also

they were given, viz: to lead mankind from idolatry. All the angels in heaven are commanded to worship him. We are commanded to "honor Him even as we honor the Father." This of course is idolatry, and God enjoins idolatry if Christ be not God. But before entering into the proof of his Deity, I wish to make a remark respecting the terms *God* and *Divine*. They are often used in such a manner as to *deceive* the people, and with the *intention* of deceiving them. The Historian Milner relates some of these tricks as played by the Arians. "Did the Trinitarians assert that Christ was *God*? The Arians allowed it, but in the same sense as holy men and angles are styled Gods in scripture. Did they affirm that he was *truly God*? The others allowed it, but that he was *made so by God*. Did they affirm that the Son was naturally of God? It was granted; even we, said they are of God, "of whom are all things." At length the Trinitarians collected a number of texts which they conceived amounted to full proof of the Son being of *one* and the *same substance* with the Father; the Arians admitted he was of like substance; the difference in the Greek being only in a single letter, the former being *homousios*—the latter *homoiusios*.

There is the same play upon these words at the



questions asked, people ignorant of their  
 gem would be deceived into the belief that  
 were orthodox on this point. Instances of this  
 have come under the observation of the  
 But inquire of these deceivers what they mean  
 is being divine? Why, the same as when  
 speak of John the divine. But when we speak  
 Christ as Divine, or God, we intend to be understood  
 as saying that he is of the same substance with  
 Father and co-equal and co-eternal with him.  
 we assert then, and shall now attempt to prove  
 in *every particular* in which the *Father* is God  
 the *Son* is also God.

PROOF: 1. Does the Father exist in and of  
 himself? so does the Son. John v, 26: For the  
 Father hath life in himself, so hath he given  
 power unto the Son to have life in himself."

ine for sustenance. "I am the vine, ye are the branches," "ye are dead and your life is hid with Christ in God." "Nevertheless *I live yet not, I but Christ liveth* in me, and the life that I now live in the flesh, I live by the faith of the Son of God," &c. Christ then is God equal with the Father.

2. Is the Father the author of all life without himself? So is the Son. John v, 21: "For as the Father raiseth up the dead and *quickeneth* them, *even so* the Son *quickeneth* whom *he will*."

3. Does the Father bear certain *names* descriptive of his nature? The Son bears the same names. 1 Tim. iii, 16. "Without controversy great is the *mystery* of godliness; *God was manifest in the flesh*—believed on in the world, received up into glory." If Christ were but an inspired teacher, as one of the prophets, how is he *God* manifest in the flesh? What is there peculiar in his character? How does it differ from that of the prophets?

Isaiah in so many words ix, 6, announces him as "the mighty God, the everlasting Father" the author and possessor of eternity.

John in the most explicit manner, testifies to his Deity. "The word was God." John i, 1: What more decisive could the disciple have said? That this is Christ is learned beyond a doubt from

...they known they would not have crucified the *Lord of Glory.*"

Paul denominates him God in his charge to the Ephesian Elders. Acts **xx**, 28: "Take heed to the flock over the which the Holy Ghost hath made you overseers, to feed the church of *God*, which hath purchased with *his blood*." In 1 Pet. i, 18: we read "For as much as ye know that ye were not redeemed with corruptible things, but with the *precious blood of Christ*." Peter says the church is redeemed with the "*precious blood of Christ*." Paul, that it was purchased with the *blood of Christ* then was God!

There have been many complaints made of errors against our translation of the Bible, as though we were unwarrantably partial to Trinitarian views. We do not claim that it is *perfect*, and that

the Deity of Christ might be weakened by a different rendering. But then there are many others that might be added to the support of this doctrine. For example, 2 Pet. i, 1: "Through the Righteousness of God and our Savior Jesus Christ." This might very properly be rendered "Through the righteousness of our *God* and Savior, Jesus Christ," and then it plainly declares *Christ* to be *God*.

So in Titus ii, 13: "Looking for that blessed hope and glorious appearing of the *great God* and our Savior Jesus Christ." The following improvement, sanctioned by the highest authority, makes our Savior the *great God*. "And glorious appearing of our *great God* and Savior, Jesus Christ." But thanks to the divine Spirit, we are not driven for want of proof text, to make a new translation. And that religious system which excites among its defenders a perpetual outcry about mis-translations and various readings, ought to be more than suspected. The testimony against them is so full, the witnesses must be impeached or their cause is lost.

Christ is pronounced in so many words "God over all." Rom. ix, 5: "of whom as concerning the flesh, Christ came, who is over all, God blessed forever." Is any thing above Him who is "God over all?"

qualified terms *equality* with the Father. Pl  
“Who, (Christ) being in the form of God, the  
not robbing to be *equal* with God.”

He possesses the sum and fulness of all  
vine perfections. Col. ii, 9: “In Him dwell  
the *fulness* of the Godhead bodily. This co  
be unless he was essentially God. Christ  
*Jehovah* whom Isaiah saw in vision. Is.  
9,10: “I saw also the Lord (*Jehovah*) sitti  
on a throne high and lifted up, and his train  
the temple; above it stood the seraphims  
That the Being seen in this vision was Je  
none can doubt. But the evangelist John in  
us this was *Christ* and his *glory*. John xii, :  
“Therefore they could not believe because Esai  
again, He hath blinded their eyes,” &c. “  
things said Esaias when he saw the *Gl*”

else. I have sworn by myself—that unto me every knee shall bow, every tongue shall swear.” The Apostle has decided that the person who here speaks is Christ and quotes the last verse as an argument that all must appear before *His* judgment seat. Rom. xiv, 10, 11: “We shall all stand before the Judgment seat of *Christ*, for it is written. As I live saith the Lord, every knee shall bow to me and every tongue shall confess to God.” Here you will observe the titles *Christ*, *Lord* and *God* are used interchangeably as of equal import. The Father addresses the Son as God in express terms. Ps. xlv, 6: “Thy throne, oh God is forever and ever!” This is evidently addressed to God; but read Heb. i, 8: “Unto the *Son* he saith, thy throne oh God is forever and ever.” Then without controversy *Christ* is God.

The Lord God of the Holy Prophets and Christ are represented as the same Being by the inspired John. Rev. xxii, 6: The *Lord God* of the holy prophets sent his Angel to show unto his servants the things which must shortly be done.” Observe the *Lord God* sent his angel, then read the 16th v: “I *Jesus* have sent my angel to testify unto you these things in the churches,” The *Lord God* then and *Jesus* are the same. They assume the same

himself, and let him be your fear—and he for a sanctuary, but for a stone of stumbling rock of offence.” Is the Father *any* *when* presented as a *stone of stumbling* to the Jews? language applies only to Christ. 1 Pet. ii, to you therefore which believe He (Christ) is precious; but unto them which be disobedient of stumbling and a rock of offence.”

Christ is the God whom the Israelites te the wilderness: Num. xxi, 5,6. The people against God—and the Lord sent fiery among the people: Ps. lxxviii, 56. “They the most high God.” Now read 1 Cor. x. 9 let us tempt *Christ* as some of them also were destroyed of serpents.” Compare 17,18, with Eph. iv, 8,10,11: “The char thousand even thousand

up far above all heavens, that he might fill all things," &c. Here the Psalmist informs us that the Being who ascended up on high and led captivity captive, was God the Lord. The Apostle informs us that this Being who ascended up on high and led captivity captive, was Christ. Then, on Paul's authority *Christ is God*. Thomas is so many words pronounced him to be and his *Lord* his *God*. John xx, 28: "And Thomas said unto him, my *Lord* and my *God*." For this act of faith Christ commended the adoring disciple. This is not a profane exclamation, but an address to Christ; Thomas answered and said unto Christ, my Lord and my God. Now had not the lonely Savior been worthy of such divine honor, would he not have administered a reproof instead of a blessing? If he was not *God*, he was plainly not a good man, because however high he might be in the scale of being, he had no right to the worship and honor due to God only. He is called "the *Lord* from heaven." 1 Cor. xv, 47: "Lord both of the dead and living." Rom. xiv, 9: "*Lord of all*." Acts x, 36, "Preaching peace by Jesus Christ he is Lord of all." "*Lord over ALL*." Rom. x, 12: "The same Lord over all, is rich unto all that call upon him." Is not he the *supreme* Lord, who is *Lord* over all, and *God* over all? He



at the name of Jesus every knee should bow

He is addressed as *Lord, Creator* of the earth. Ps. cii, 25-27: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands," &c. This psalm was addressed to the Son. Hebrews 1:10 "But unto the Son he saith: Thou Lord of all, beginning hast laid the foundation of the earth, and the heavens are the works of thy hands,"

He is repeatedly proclaimed "Lord of all, King of Kings." Rev. xvii, 14; xix, 16; vi, 15. But in Deut. x, 17, this is the title given to the *supreme God*: "For the Lord your God is one Lord: he is the Lord, one, and there is none like him: he is the Lord, the only God, Lord of gods and Lord of lords, a great and mighty God, and a terrible," &c.

Is not Jesus Christ then the *supreme God*? is he called the *true God*. 1 John v, 20: "Whoever hath seen the Son, hath seen the Father: for he that is true, even the Father, is in Him that is true, even the Son, Jesus Christ."

should have known my *Father* also." To *see Him* is the *same* as to see the *Father*. John xiv, 9: "He that hath *seen me*, hath seen the *Father*."

Proof 4. Is the Father worshiped as the supreme God? so is the Son.

1. Paul offers prayer to him jointly with the Father, in the same manner and for the same blessings. 2 Thess. ii, 16, 17. "Now our Lord Jesus Christ himself, and God even our Father, comfort your hearts and establish you in every good word and work." Is it not idolatry to address prayer to Christ if he be not really God? What propriety is there in praying to a being who is not *omniscient* to know our desires and *omnipotent* to satisfy them? To show that the usual mode adopted in scripture, of placing the name of Christ after the Father, implies no inferiority, it is in this instance placed first.

2. Stephen, full of the Holy Ghost, prayed to Christ, and commended to him his departing spirit. Acts vii 59, 60: "And they stoned Stephen, calling upon *God* and saying: *Lord Jesus*, receive my spirit. And he kneeled down, and cried with a loud voice, *Lord*, lay not this sin to their charge."

3. It is written, Rom. x, 13: "Whosoever shall *call upon the name of the Lord* (Christ) shall be saved."



ure? "Cursed is he that trusteth in man and  
with *flesh* his arm."

The christians whom Paul persecuted before  
conversion habitually prayed to Christ. Acts  
4 "Here he hath authority to bind all that  
*on this name.*"

0. It was the universal practice of the early  
stians to worship Christ. 1 Cor. i, 2: "With  
that in every place *call on the name of Jesus  
rist our Lord.*" Would they have worshipped  
that was not God?

1. We find Christ solemnly addressed alone  
at times thus: "The grace of our Lord Jesus  
ist be with you."

2. The name of Christ is associated with the  
her and *equally* the object of a most solemn  
*yer* sixteen times in the Epistles, and once in  
Revelation. Rom. i, 7; 2 Cor. i, 2; Gal. i, 3,

In more than forty different passages in the  
v Testament do we find either examples of *pray-  
ffered to Christ*, or the duty of *praying to him*  
ressly implied. So prominent and constant was  
worship paid Christ by the primitive christians  
the heathen observed it. Pliny writing to  
an says: "They (christians) sing in social wor-  
a hymn to Christ as God."

and every tongue shall confess to God. Phil. ii, 10, we read, "That at the name every knee should bow, of things in heaven and things in earth and things under the earth."

14. Peter ascribes endless glory to Christ, iii, 18: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ, to whom glory both now and forever, Amen."

15. All the angels are commanded to worship Him. Heb. i, 6: "And let all the angels worship him." Does the Father command angels to be guilty of idolatry.

16. It is written: "Thou shalt worship *the Lord thy God* and Him *only* shalt thou serve." But in Math. xiv, 23, it is said: "Then when they were in the ship came and worshiped him saying, of a truth thou art the Son of God."

17. Just before his ascension, these

18. All the redeemed in heaven surround *His throne* with shouts of adoration. Rev. i, 5, 6: "Unto Him that loved us, &c., to *Him* be *glory* and *dominion* forever and ever." Is the whole host of the redeemed in heaven continually employed in acts of idolatry?

19. John testifies, Rev. v, 8: That the four living creatures and the four and twenty elders, *fell down before the Lamb*; having every one of them harps and golden *vials full of odors*." These *odors* he says are "the *prayers* of the *saints*." Then Christ is the object of worship both by the church on earth and her highest orders in heaven.

20. John carries his testimony still farther. Rev. v, 13: "And *every creature* which is in heaven and on the earth and under the earth, and such as are in the sea and *all that are in them*, I heard saying, blessing, and honor, &c., unto the *Lamb* forever and ever."

21. He stops not here. Rev. vii, 9, 10: "After this I beheld, and lo, a great multitude which no man could number, of all nations, &c., stood before the throne and before the Lamb, and cried with a loud voice saying, salvation to our God who sitteth on the throne and *unto the Lamb*."

22. John goes still farther. Rev. v, 11, 12: "I

thousand, and thousands of thousands, say a loud voice: Worthy is the Lamb that was to receive power and riches and wisdom and honor and glory and blessing." What can be ascribed to *God?* and if this be not worship, what is?

But if Christ be worshiped by all holy in the universe, and God commands and approves this, then is Christ the supreme God.

Proof 5. Is the Father possessed of certain attributes which are incommunicable to any creature, even the highest seraph that burns the throne? The Son is possessed of the same attributes.

1. *Omniscience.* 1 Kings, viii, 39: "Thou alone knowest the hearts of all the children of men." This is God's prerogative.

h the *reins* and *hearts*." Is not this the of Deity alone? "I the *Lord* search the try the reins." If Jehovah alone search-heart and yet Christ possesses that prerogative *Christ* must be *Jehovah*.

xvi, 30: "Now are we *sure* that thou *all things*." John xxi, 17: *Lord* thou *all things*, thou knowest that I love thee." 3: In him are hid *all* the treasures of *wisdom* and *knowledge*." If *all* the treasures of wisdom and knowledge are in him, must He not be in these perfections?

*Omnipotence*. John x, 18: "I have *power* to *lay down* my life and to take it again." What *ever* possessed this power? Are not the of life and death with God alone? Eph. i, Christ is "*far above* all principality and power, might and dominion, and every name that is not only in *this world* but also in that which is *above*." What more could be said of *God*? He *head* of *all power*." Col. ii, 10: The head power must be He who originates and wields *ever*; and who is this but the Almighty "He upholds all things by the word of his *power*." Heb. i, 3. What more sublime description be given of Jehovah? Who is this that



leprous man was cleansed. Is not  
worketh all things after the counsel of

Math. ix, 6: "*Arise*, take up thy  
thy house," and he went away heal  
this sound like the language of I  
"Let there be light"? &c.

Mark iv, 39: "He rebuked the  
unto the sea, *Peace, be still*. And t  
and there was a great calm." Do  
something like Ps. lxxxix, 8,9: "C  
of hosts, who is a strong Lord li  
*Thou* rulest the raging of the sea;  
thereof arise, thou stillest them"!

Luke vii, 14,15: "Young man, .  
arise. And he that was dead sat  
43,44: "Lazarus come forth," ar  
four days come forth

*name* and by *his own power*, according to *his own will*, for *his own glory* and with a *divine authority*.

John v, 19: "Whatsoever things the Father doeth these also doeth the Son likewise." Do the works of the Father prove him omnipotent? The Son does the very *same works*. Then they prove the Son omnipotent.

Some would have us believe this was *delegated* power. *Delegated* omnipotence? most absurd evasion to rob the Savior of divine attributes. We might more properly say that such *absurdity* was *delegated*, and delegated by the arch-deceiver of souls. Rev. i, 8: "I am Alpha and Omega—the *Almighty*."

3. *Omnipresence*. John iii, 13: "No man hath ascended up to heaven but he that came down from heaven, even the Son of man *which is in heaven*." This could not be true unless he was omnipresent.

Jer. xxiii, 24. "Do not I fill heaven and earth? saith the Lord." But Paul speaks, Eph. i, 23, of "the fulness of Him (Christ) that  *filleth* all in all." Math. xviii, 20: "Where two or three are gathered together in my name, there am I in the midst of them." Who could make this promise but the *omnipresent* God? He says, Ex. xx, 24: "In all places where I record my name, I will come unto thee and I will bless thee." Christ makes the

your comraderess. *I will come to you*  
3: "Truly our fellowship is with the Father  
with his Son Jesus Christ." Christ is  
much omnipresent as the Father.  
his throne in heaven yet he "walks  
the seven golden candlesticks." "*And I*  
*you always, even unto the end of the world*

4. *Eternity*. Micah v, 2: "Who  
have been from of *old*, from *everlasting*  
applied to Christ: Math. ii, 6. John xv  
fore Abraham was, *I am*." John xv  
me with the Glory which I had with  
*world was*." Col. i, 17: "He is *before*  
Rev. i, 17, 18: "I am the *first* and the  
he that *liveth* and was dead," &c.

Who but the eternal God would claim  
this prerogative?

of God ascribes the same attributes to Christ as they do to the Father. Hence Christ is *equal* with Him.

Proof 6. Is the work of Creation ascribed to the Father? the same work in an equal degree is ascribed to Christ.

1. Is. xlv, 24: "I am the Lord that maketh *all things*, that stretcheth forth the heavens *alone*, that spreadeth abroad the earth by *myself*." But Paul says in Col. i, 16: "By him (Christ) were *all things* created, that are in heaven, and that are in earth, visible or invisible, whether they be thrones, dominions, principalities or powers." The evasion, that it was *by* Christ as an instrument, is, besides being an absurd supposition, absolutely forbidden by God himself. Mark his language." I am the Lord that spreadeth abroad the earth *by myself*. Hosea i, 7: "I will have mercy upon the house of Judah, and will save them *by the Lord their God*." Is the Lord God an instrument? No more is Christ.

2. John i, 10: "The world was made by Him." Now the *eternal power* and Godhead of the Father are clearly understood by the things that are *made*. Rom. i, 20: Then do not these same works which are repeatedly and in the most express terms ascribed to Christ, clearly show *his eternal power* and Godhead?

maue." The Holy Ghost then has the question of his Deity. Heb. iii, 4: "He made all things, *is God.*"

4. He is addressed not only as the *Creator* of things but as the *unchangeable God*. H "Thou, Lord, in the beginning didst lay the foundations of the earth, and the heavens are of thine hands, they shall perish but thou *est*; as a vesture shalt thou fold them up : shall be changed but *thou art the same.*" cii, 26: This language is addressed to the God. But the Apostle tells us it was addressed to Christ—Christ then is the supreme God.

5. "*All things*, were created *by* Him Him." Not only then is Jesus Christ the author of all things, but the *ultimate end* for which all things were created. But Inspiration says: "I

his *power*." Who but the supreme God can do this? Col. i, 17: "By Him *all things consist*." The word *consist* properly means to *stand*, to *stand together*, not to perish. By Christ then *all things* are kept together—kept from perishing—none but a God can do this. Man can not even *keep himself* from perishing. Is Jesus Christ then a mere man?

Proof 8. Is the work of redemption ascribed to the Father? It is also ascribed to the Son. Is it said "God so loved the world that he gave his only begotten Son?" &c.

It is also said, Eph. v, 2: "Walk in love as *Christ also hath loved us* and hath *given himself* for us an offering and a sacrifice to God, for a sweet smelling savor." Is the love of the Father, shown in the work of redemption, manifestly *inconceivable*? so is that of the Son. Eph. iii, 19: "And to know the love of Christ which *passeth knowledge*."

Proof 9. Is God the Judge, and are the scriptures uniform in ascribing this honor to him? They are equally plain in ascribing this honor to the Lord Jesus Christ. There is something in the Bible very striking on this point. In the old Testament *God* is always spoken of as Judge. "God is a Righteous Judge." The Lord, the Judge be judge this day." "God is judge himself." "The Lord the

shall judge the secrets of men.”  
 and adulterers God will judge.”  
 “judge of *all*,” then there can be  
 But then we look again and find  
 judgeth *no man*, but hath committed  
 to the Son, and hath given him authority  
 judgment:” John v, 22. Mark, then  
 say *God* judgeth no man, but hath  
 judgment to a *man* or a demi-god.  
 be the rendering to suit the Socinian  
 If he had said God judgeth no man  
 have been true, because it would be  
 contradiction of scripture. But the  
 no man, “but hath *committed* all judgment  
 Son.” The Son then is judge.  
 quibbler try to evade the force of the  
 word “committed?”

to the abundant testimony of scripture is the "*God* who is the judge of all."

2 Cor. v, 10: "We must all appear before the *judgment seat of Christ* that every one may receive the things done in his body," &c. "Rom. xiv, 10: "We shall all stand before the *judgment seat of Christ*."

2 Tim. iv. 1: "I charge thee before God and the Lord Jesus Christ, *who* shall judge the quick and the dead," &c. Math. xxv, 31-33: Then shall He sit upon the *throne* of his glory, and before Him shall be gathered *all nations*, and he shall *separate* them," &c. Now the Bible and reason combine to forbid the belief that any being can weigh all the motives of all the actions, secret and open, of all the myriads of the human race, but the *omniscient God*. And yet this is the prerogative of Christ. Math. xvi, 17: "The Son of man shall come, and then *He* shall reward every man according to his works." But is not the Judge of all the earth *God*? Then is our Lord Jesus Christ, God; for in more than thirty different passages is he represented as the final judge of the world. Are there two final supreme Judges? Every thing that is ascribed to God as judge, is ascribed to Christ. Christ then is the Judge, and hence God.



grace and eternal salvation to His people  
the Holy Ghost down to prepare to  
glory.

Proof 11. The great preparation  
coming, proves Him to be some extr  
sonage. "Let us suppose that we  
walls of some ancient city of the  
witnessing the march of a magnific  
entering its gates. It is a numerous  
train, and its purpose we learn is to  
city a long expected personage. H  
theme of general congratulation. V  
by His name and titles in every part  
sion. They are sounded by the her  
standards, and shouted by the choirs.

His name glitters upon them in letters of gold, and listen to the voices, "Blessed is He that cometh." The welkin resounds with the song, "Blessed is he that cometh." The crowds in the street echo it back, and the children keep up the cry—"Blessed is he that cometh! Hosannah! Hosannah in the highest." The procession is nearly at the gates, and now for the triumphal chariot—the glowing crimson, the blazing, the exalted monarch himself! Nothing of the kind appears! The train concludes with a solitary herald riding in armor! it was a triumphal procession about nothing! Just such was the heresy that Christ was only a man. For what magnificent preparations were made for him. What a procession had there been of prophets, priests and kings, stretching downwards from the creation through four thousand years! What sweet music did the harp of prophecy keep ringing on his name. How did he give the watchword from generation to generation. "Behold He cometh! Behold He cometh." How did the impatient Zion console herself with the memories and shadows of his glory, and sing beforehand, "Lift up your heads, oh ye gates." How did the patriarchs strain the eyes of their faith that they might see Him through the mist of centuries; and

tant light! At last there comes forth  
et. After all, the Messiah is a child

“No! the incongruity of the thing  
us to deny it. There is no such dispr  
arrangements of Providence.”

“There are no such disappointm  
ment of His prophecies. He who wa  
Israel, and the desire of all nations; I  
advent all the movements of the world  
ed; empires rose and fell; kingdoms  
waned; He the unspeakable gift, who  
briel himself came down to tell; He  
ful, the Counselor, the Prince of Peace  
God; the everlasting Father; He a m  
the dust! Never! never!! never!!!”  
would be “*montes, partuerunt et ecce i  
nascitur!!*”

gin Mary—‘for the word was made flesh.’ Permit me to imitate the passion of Christ my *God*.”

2. The venerable Polycarp, born A. D. 82, finished his prayer at the stake with this doxology, “I bless thee, I glorify thee, by the *eternal* and heavenly High Priest, Jesus Christ, thy beloved Son; *with whom* to Thee and the Holy Ghost be glory both now and to all succeeding ages. Amen.”

3. Justin Martyr, born 103, martyred 167, has the following: “That ye might also know *God* who came forth from above and became man among men, and who is again to return when they who pierced him shall see and bewail him.”

4. Irenæus, martyred 202, says: “The Ebionites are vain, not receiving the union of *God* and *man* by faith into their souls.”

5. Clemens Alexandrinus, says: “Believe oh man in Him, who is both *man* and *God*; believe oh man in Him, who suffered death and yet is *adored as the living God*.”

The above are only a part of the abundant proofs the scriptures afford of the supreme God-head of Christ. If they prove that the Father is God, *supreme God*, they *as clearly* prove that Jesus Christ is God.”

And the man that cannot see this has an intellect

John settles the character of  
Deity of Christ, 1 John ii, 23: 'the Son, the same *hath not* the Father, of course he has not the Father, of course This is the *mark* that divine Revelation upon every one who denies the Son of Christ. Do you offer as an alternative believing in his Deity, that you believe in God as existing in *three* persons: Father, Son, and Holy Ghost? But can you conceive in *one person*? In what sense that being who is personally distinct from the Father and the Son, exists in the same instant with them? He exists in perfect *unity*—

comprehend one of the attributes

in His triune nature? "Who by searching can find out God?" "To whom will ye liken Him?" You say there is more *simplicity* in the belief that He is *one*, without distinction in the Godhead. But is there therefore more *truth*? Is *simplicity* always evidence of truth? You say the terms *Trinity* and *Trinitarianism* are not found in the Bible. Where in the Bible are the words *Unity* and *Unitarianism* to be found? But you say it is impossible for Christ to be both *God* and *man*. Why so? Do we not say of man that he is *mortal* and *immortal*? But he cannot be mortal and immortal in the same sense. No more is Christ *God* and *man*, in the same sense. As to His *divine* nature he is a *God*, as to his *human* nature he is man; still you say there is a great mystery that God and man should be united in one person. But will you therefore reject the Truth? Are *you* not a *mystery* to yourself?

Can you comprehend how a thought moves your arm—or how the blade of grass grows, or what are the properties of a single pebble? There is no more inconsistency in speaking of Christ sometimes as God and sometimes as man, than to speak of man sometimes as mortal and sometimes as immortal. Because we read "dust thou art and unto dust thou

gument asserting expressly man's earthly mortality—what then? Are not *those* which speak of the immortality of his existence? How then does proving the Christ disprove his *divinity*? We know why He assumed the form of a servant—He might make an atonement for our while in that capacity it would be natural of him as a man. He was truly the “flesh,” but “God manifest in the flesh.” Let me ask the reader what stronger power of language convey to prove the Christ? What stronger proofs have we of the existence and perfections of the Father? Shall we think of Christ? This is a que

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pardon your sins. Rise then to loftier views and look upon Him as the being "in whom dwelleth all the fulness of the Godhead bodily." Strive to be found in Him, so that at His appearance and kingdom you may be welcomed with joy.

SECTION 2. ATONEMENT.—On page 48, Mr. Austin says: "The atonement effected by Christ was not designed to save men from endless punishment." Again on page 69: "The sufferings of Christ were not *expiatory*, they were not to screen men from the just punishment of their sins. It is the undivided testimony of the scriptures that each man must suffer for his sins in his own person. The sufferings of Christ were in the *behalf* of mankind and not in their *stead*. He labored, suffered, died for us, as one friend or brother should suffer for another—for our benefit, our spiritual improvement, our permanent happiness. This great fact forms the most beautiful trait in the character of Jesus. Having thus suffered for us, he could with much propriety exhort us to imitate his example, and be willing to labor and suffer for one another, if need be."

We need not wonder at such language, so disparaging of the glorious work of Christ, when we remember that its author does not believe in the



would as soon trust in the blood  
and the ashes of an heifer" for  
or the *punishment* due to sin, as  
if he was a mere finite creatu  
demi-god. If Christ's "sufferi  
tory," of what value were the  
or any of the long catalogue  
sophistry find an answer for thi  
" He suffered for our benefit, o  
ment, our permanent happine  
this, but does not tell wherein t  
thus tended. But suppose th  
result, was not the death of ou  
of equal value to us? Was not  
benefit, our spiritual improvem  
happiness?" These were the  
tuated them in all their self-de

*behalf* of mankind and not in their *stead*." Did not our forefathers suffer in the *behalf* of mankind? And are not many from almost every nation under heaven as well as their own children *benefitted* by their suffering? I repeat it then, wherein was Christ better than they? Does His dying in the *behalf* of mankind "form the most beautiful trait in the character of Jesus?" And I ask, do not the sufferings of the patriots of '76 in *behalf* of mankind, form the most beautiful trait in their character? Could "Christ" with propriety exhort us to imitate his example and be willing to labor and suffer for one another? And could *they* not exhort us with the same propriety? According to Mr. A.'s own showing then, Christ's death, though he was a demi-god, was not a whit more efficacious or tended more for the "benefit, spiritual improvement and permanent happiness" of mankind, than the death of those who founded this republic in their tears, their sufferings and their blood. Oh! ye apostles and prophets and holy men of every age, who have lived and died worshipping Jesus Christ as the *true God*, and hoping in Him for eternal life through his *atoning* sacrifice, making *that* the only foundation of a "good hope through grace," and exhorting others to trust in *that alone* for salvation,

groping minds, the *enlightened* and doctrines of Universalism! Stand by Paul, who gloried only in "the *cross* of "determined not to know anything Christ and him crucified," let *old Hosea* and the learned Gamaliel of Auburn, sons of wisdom in the science of The unutterable things that thou sawest heavens," were *trifles* when compared *fundissima mysteria* of these *explosions*. And thou suffering Lamb of God, was the design of thine abasement, "taking thee a servant," being "led as a lamb to the slaughter," without resistance; of being despised and rejected of men, a man acquainted with grief," merely that for the *benefit* of mankind and not in

tions of a priest. A priest is one who stands in a middle character between God and the people, blessing on the part of God, and offering and interceding on the part of the people.

1. The Messiah was prophesied of as a priest. Ps. cx, 4: "The Lord hath sworn and will not repent. *Thou art a priest* forever after the order of Melchizedek." Zech. vi, 13: "And He (the Branch) shall be a priest upon his throne."

2. In the Epistle to the Hebrews, Paul proves at large that Christ executed the office of Priest. The official acts of the priest were, on the part of God, to bless the people. Num. vi, 24-26. On the part of man to make offering. Every priest offered sacrifices for sin. Heb. v, 1: "For every high-priest taken from among men is ordained *for men* in things pertaining to God, that he may offer both gifts and sacrifices for sins." Heb. viii, 3: "Wherefore it is of necessity that this man (Christ) have somewhat also to offer."

Christ then is a priest and must make an offering for sins, but as he had none of his own to atone for, he must offer for others. Again, in these offerings, *blood must necessarily* be shed, for "without the shedding of blood there is no remission." But could the blood of bulls and of goats take away

serve the living God?" By no means. H  
"Can never make the comers thereunto  
"It is *not possible* that the blood of bu  
goats should take away sins." Heb. x, 1  
fering oftentimes the same sacrifices w  
*never take away sins.*" They merely rei  
sins. Why then were they offered? T  
offered for the time being as a *substitute*  
who presented them, blood *for* blood, life  
and pointed those offering them to the sa  
the "*Lamb of God that takes away* the s  
world."

In *this light* and in *this only*, were the  
value, and the devout Israelites understo  
be their signification. In the Patriarchal  
ry father was the priest of his own fam  
after the redemption from Egypt, a law v

ich appears to have been the sacrifices of Job  
 his sons, lest they should have sinned during  
 days of feasting; and for his friends who had  
 ed in their speeches and were directed by Je-  
 ah himself to adopt this method of averting his  
 er. Job xlii, 7,8: "The soul that sinneth, it  
 I die." Now this sentence must be executed  
 er upon the soul itself or upon some *substitute*  
 t God may see fit to accept in its *stead*. These  
 nds of Job had sinned, and God's anger was  
 lled against them, death *must* be *inflicted*; but  
 ead of inflicting it upon them, he tells them of  
*ubstitute* by the offering of which he would be  
 sfied and appeased. Is not here an *atonement*  
*substitution*? The life and blood of the ani-  
 s were accepted *in 'the stead of* the life and  
 od of these men forfeited by transgression.  
 en any of the Israelites had sinned, a sacrifice  
 prescribed, by the offering of which an atone-  
 it was made for him, his sin was pardoned, and  
*necessity* when this took place, the *penalty* was  
 itted, the *punishment escaped* by the person  
 before had been liable to suffer it. Lev. i, 4:  
 nd he shall put his hand upon the head of the  
 nt offering and *it shall be accepted for,* "in fa-  
 of "him to make *atonement for him,*" to expi-

the second *for* is *hal*, which p  
upon, in stead of. The phrase "m  
is *kapper* from *kaphar*, to cover, ex  
. And hence the text will read, "H  
hand upon the head of the burnt  
shall be accepted *on account* of him  
offence." This gives us a clear ide  
cal sacrifices and their significations,  
*expiatory* and offered in the *stead*, a  
in the *behalf* of man. The idea of s  
through *all these* sacrifices. To th  
Lev. iv, 20, 26, 31, 35; v, 10, 16; vi  
18; xvi, 11; xvii, 11.

All these show that the animal v  
in the *place of* the sinner; and on t  
sins were graciously forgiven and in  
*punishment* removed. See Num. xvi

ran and stood in the breach and made an atonement for the congregation, "and the plague was stayed." Was this sacrifice merely in *behalf* of this sinful and dying people, or was it not *literally* in their *stead*? As soon as the animal's life was 'aken and offered in *stead* of the people's lives, there were *no more* consumed, God's *anger* was appeased, their *sin* was forgiven, and the *punishment* no longer inflicted, so that those who did not die, were not punished at all in their own persons, but the animal was sacrificed in *their stead*. Now these things the Universalist pretends he can find nowhere in the Bible. How blind, *wilfully* blind! What strange kind of goggles must he use that he cannot find *this*, one of the plainest truths revealed in scripture, and yet can so easily find the *non-descript* of Universalism in them, which in fact is not found any where in the whole field of Revelation. Truly it is "another Gospel," and they require another Bible to maintain their crude vagaries!

But again, we find in 1 Sam. iii, 14, that "God refused to forgive the sins of Eli's sons or accept any substitute in their *stead*, "Therefore I have sworn unto the house of Eli, that the iniquity of Eli's house *shall not be purged with sacrifice nor offering forever.*" And what was the result? Eli's



spared? Here again we see that these sacrifices for sin were *expiatory*; the life and the blood graciously accepted by God, *in room* of, the life and blood of them. We are now prepared to see the nature of the sacrifice of which the Bible can readily show the connection between these ancient Levitical sacrifices and the sacrifice of Christ.

They were *typical* of his sacrifice. We have seen, the blood of those animals was shed away from sin. They were vicarious only to those who in the eye of their faith on the grace of God. They were a kind of sacrifice, and were to be of

No person who had read the Old Testament can be ignorant of what is meant by sacrifice. He understands it to have been a victim slain and offered upon the altar in stead of the sinner, to avert the anger and procure the favor of God.

This would be the inevitable conclusion to which any unprejudiced mind would come. Now when he finds in the New Testament the death of Christ called a sacrifice, and considers that both parts of Revelation proceeded from the same author, he is necessarily led to believe that the word retains its ancient sense, and that Christ died as these animals, in the *room*, in *stead* of sinners, to appease the anger of God and reconcile them to Him.

Suppose he read the 12th and 13th of Ex. There he will find the origin of the sacrifice of the Pass-over. The Lord went through all the Land of Egypt and destroyed all the first born in every family. But the Israelites were directed to slay a Lamb and take of the blood and "strike it on the two side posts, and on the upper door post of the houses." The promise was "when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." For this distinguishing mercy toward them, every first born child God claimed as his own. It was looked upon as a *de-*

change his sacrifice  
Lamb. The Lamb was the  
child. The child's person  
the sacrifice of the Paschal  
turn to the New Testam  
passover was sacrificed for  
similarity between the sacrifice  
and that of Christ? then it  
*ary.*

What could we think of  
the same word on the same  
different senses, and that  
his readers warning? He  
sidered a blundering writer  
an attempt to impose upon  
if Universalism be true, or  
es may be brought no  
upon themselves by

Christ was substituted in the stead of sinners, is evident.

1. From the use and significancy of the ancient sacrifices. They pointed to Him, were typical of Him, were used for the time being in the stead of Him, and were *substitutionary*. It follows then that Christ died as a *substitute*, and his sufferings were *expiatory*.

2. It is evident from certain passages which plainly declare it. "He gave himself *for* us an offering and a sacrifice to God." He died *for* our sins *according to the scriptures*." "He bore our sins in his own body on the tree." "He is the propitiation *for* our sins." "He was made sin—or a sin-offering—for us." "He has redeemed us to God by his Blood." Let us examine these critically and see if *expiation* and *substitution* are not plainly declared.

Eph. v, 2. "And hath given himself *for* us an offering," &c. The preposition *hyper*, *for*, signifies *upon*, in the place of, in the *stead* of—in the behalf of. It is used frequently in the classics as *in stead of*. In Xenophon: "Would you be willing to die *hyper*, *for*, this boy?" That is, will you die in his stead? save his life by parting with your own? "Antiochus *dying for* his father," obtained such

Caiaphas said it was expedient  
die *hyper*, for, the people  
*whole nation* should perish,"  
idea of substitution in view.  
a righteous man will one die  
*per*, for, a good man some wo  
Here again is substitution cl  
if that is the Apostle's meani  
not in Rom. v, 6-8: "In du  
*per*, for, the ungodly," "Ch

The "ungodly" deserved  
Christ died *instead* of their  
them from it. And now in  
dying, God can act strict  
Justice be fully satisfied, an  
of him that believeth in  
from suffering the just p

enmity and rebellion against God, and hence exposed to the penalty of death, "Christ died for us," bore that penalty in our *stead*. "Much more than being now justified by his blood, we shall be *saved from wrath* (punishment) through Him."

1 Pet. ii, 24: "Who His own self bare our sins in his own body on the tree." Some try to destroy the force of this passage by saying that *bare* means to *carry away*, as the scape-goat carried away the sins in the wilderness. But the word *anaphero* signifies to bring or carry *up*—not away. He *carried up* our sins in his own body on the tree and there nailed them to His cross. He plainly carried them up there in our *stead*. If every one must bear his own sins, and suffer their full punishment, how little Peter knew of the plan of salvation! There are many other passages where this same preposition is used with the same import. 1 Pet. iii, 18: "For Christ also has once suffered for sins, the just *huper*, for, the unjust."

John x, 11: "The good shepherd giveth his life *huper*, *instead of*, the sheep." x, 15: "I lay down my life *huper*, *instead of*, the sheep." xv, 13: "Greater love hath no man than this one that lay down his life *huper*, *instead of*, his friends." xiii, 37: "Peter said: I will lay down my life *huper*, *instead*

or, us." The man who will not see such any or all these passages, would not see it was written by a sunbeam in the heavens there are none so blind as those who are. There is another preposition also true which will also give us light on this subject. The law says: "an eye *anti, for*, an eye—for, a tooth. If A. puts out B's eye he must lose an eye or a tooth to make *Anti* plainly signifies *instead of* here.

So again Archelaus reigned over Judea *stead of*, his father Herod. And now in this sense can we understand it in Math. x. 10. The Son of man come not to be ministered to, but to minister, and to give His life, *Intro price, anti, instead of*, many." Many lives. It is necessary to supply the word

many. Now says Mr. A. on page 60: "I repudiate the idea of punishing men solely for example sake, and with no aim or desire for their good." But in what good, I ask, did the sufferings of Christ result to Him if He be not God. If he is a mere creature He has no right to glory in his own works, for "he that glorieth, let him glory in the Lord." All the glory of his work belongs to God and not to him. Then if there was no good resulting from his sufferings to Christ himself, and He did not suffer in the *stead* of men, but merely in their behalf, were not his sufferings merely "for example sake"? That He suffered Mr. A. will not deny, and that He suffered merely for example sake his own arguments show, and hence he is unavoidably brought into this dilemma, either to acknowledge the *fallacy* of his faith or protest against God for inflicting punishment on Christ for example sake.

But can any thing be plainer than that the idea of substitution is contained in the scriptures? Must not that mind be afflicted with a most wonderful stupidity that cannot see this? If a man pays down a price for a captive, he receives the captive in *place* of the money, an exchange takes place, the one for the other. This is clear to any mind.



pro quo, something ~~for~~ bought and something paid.

Remember the church has from believers; believers and church both on earth and in once all lost, sold into captivity has been purchased as it could be done was by Christing the captive himself. doomed to death, and they this doom only by their substitution in their room. And the Father did. The church thus comes with his blood."

1 Cor. xv, 3: "Christ *ing to the scriptures.*" P  
this that the nature an

sufferings. "Surely He hath borne *our* griefs and carried *our* sorrows," borne the very griefs and sorrows that we must have endured as the just penalty and punishment for our sins. And if *He* bore them, surely Justice will never demand it again at the hands of those who believe in Jesus. "Yet we did esteem him *stricken, smitten* of God and afflicted." It was manifest in his sufferings that the chief drug in that bitter cup was the *wrath* of God. The nailing of his hands and his feet; the exhaustion arising from the tortures of his body; the taunts and ridicule and abuse of men, He could endure without a murmuring word. But the darkest hour, the most bitter draught, the keenest sufferings He experienced, were when the Father withdrew the light of his countenance from him, and he cried out "my God, my God, why hast thou forsaken me"? Then he was "smitten of God." How could this be, that a God of unspotted justice would thus smite an *innocent* person and treat him as the worst malefactor!

Did the God of heaven combine with the wicked Jews and lend a helping hand in the commission of *murder*? What blasphemy to charge a righteous God with such a horrid deed!

And yet how will the Universalist escape

from this dilemma, —  
Christ suffered as a *substitute*  
*stead* of those who deserved to  
that he died in *behalf* of man  
remove the difficulty. But to  
suffered in their *stead* all difficult  
we can plainly see that God had  
to the strict principles of Justice  
though in himself innocent, the  
those for whom he had been  
long as we deny the vicarious  
his substitution in the *stead*  
we charge God with particip  
murder that was ever co  
Pilate his judge declared  
had frequently from heaven  
loved Son in whom he was  
not only assent to his de  
ding to his sufferings.  
— *substitute,*

smiting him so clearly that none need mistake. But if we still deny the substitution of Christ, we not only charge God with murdering his own Son, but with unwonted severity and cruel injustice, which Universalists profess to repudiate. "All we like sheep have gone astray, we have turned every one to his own way, and the *Lord hath laid upon him* the iniquity of us all." I ask again, how could a just God lay on an innocent person the iniquity of sinners, charge him with the sins that others had committed, and after preferring the charge, *punish* him for sins not his own? "He had done *no violence*, neither was there *any deceit* in His mouth," yet "for the transgression of my *people* was He stricken." Was it merely in their *behalf* that he endured all this? Such *ignorance*, such *perversion* of scripture, is enough to make a man ashamed that the one who can be guilty of it, belongs to the human race!

But again, Daniel declares ix, 26: "Messiah shall be cut off, but *not* for himself." Luke xxiv, 46: "Thus *it is written*, and thus it *behooved* Christ to suffer." Now Paul says: "Christ died for our sins *according to the scriptures*." We have seen what the scriptures say as to the nature and object of Christ's death—that he was to die for others, in

Then if he died according to what  
ter is clearly settled that Univer  
pel. If the scriptures do not t  
not only for our good, but to at  
stead, then we must confess th  
human language is incapable o  
that we may seek for truth  
we shall not find it in the s  
language is calculated to dec  
His death was called a sacrific  
est hint of a metaphor. As  
animals which were require  
offered himself without spo  
peared in the end of the wo  
the sacrifice of himself," to a  
was typified by the legal of  
sacrifices, was to appease th  
and Gentiles agree in this  
ed a "merciful and faithfu

pitiate God for the sins of the people. The design of his death was to make God propitious, to avert his anger and procure his favor. This is what we mean by making atonement for sin.

It is objected that it is nowhere said God was reconciled to us, but that we are reconciled to Him; and such a reconciliation does not signify the averting of his anger against us, but the laying aside our enmity against Him. We would ask the objector whether he believes that God was offended at the sins of men? If he says God was not offended, he gives the lie to innumerable passages of scripture in which his abhorrence of sin and his determination to punish the sinner are declared, and he virtually maintains that holiness and justice are not perfections of the Divine nature. If he admit that sin is displeasing to God and vengeance is proclaimed against the sinner, (and this Mr. A. himself teaches when he declares that God will punish sinners to the full extent of their deserts,) then he must also admit that not only are we reconciled to God, but that He is also reconciled to us; that having once been angry, he is now pacified. He who once threatened to punish another but has since pardoned him and treats him with kindness, has certainly been reconciled to him. Hence, says the believer,

anger is turned away.

We acknowledge that God's  
excitable passion called anger  
expression shows the continu-  
sition of his very nature to  
ment of His Divine law. It  
as "that abominable thing  
cannot but love holiness whi-  
is a likeness to himself, and  
pose every thing of a differ-  
often shown his utter detes-  
emplary manner in which  
as in the case of the Ante-  
the company of Korah, &  
are a standing monument  
the death of Christ, His  
Son, His "Fellow," is the  
the character of sin in  
other on record. For w

ments against their doctrine. Figurative! Metaphorical!! Parable!!! is the standing rule of interpreting passages which on their very face contradict Universalism. So that any passage which by correct interpretation would prove Christ to be God, is metaphorical! Any one that speaks of His vicarious atonement, is figurative!! and any one that speaks of hell or endless misery, is either figurative or a parable!!! And when they have passed through the whole Bible and interpreted all the texts that militate against their various doctrines, it will be worse than a blank book, filled with supreme nonsense!

See, too, how the Auburn giant answers the texts quoted by Elder B. to prove the doctrine of a vicarious atonement. He denies one thing by asserting another. He does not believe Christ was "sent to be the propitiation for our sins" or the expiatory sacrifice, because it is also declared, "and not for our sins only, but also for the sins of the whole world." Then because the Bible asserts one thing it does not assert another. This is Universalist logic with a vengeance!

But the question may possibly arise in some mind, why could not pardon be extended to sinners without an atonement? It would be a sufficient



with the stability and safety of the government, unless sinners are punished, or unless the government toward the wicked is manifested in some other way. The order of the government, however vile and tyrannical, he has nothing to fear. Tyranny exists only in name, and it cannot flourish in the suppression of crime. If we were to pardon sin without punishment, it would result in the following evils:

1. He would be unjust, and would manifest no respect to the law, and would support it.

2. He would be unjust, and would do nothing to suppress crime, and would not promote peace and good order.

doctrine of a vicarious atonement, and proved it too from the revealed word of God. And hence the assertion of Mr. A. on page 103 is *false*. He says: "I have shown that the doctrine of salvation from punishment by means of a *substitute* for the guilty is of *heathen* origin, introduced into the Christian church in dark and ignorant ages."

The reader will note that in all these *assertions* of Mr. A., he is very careful not to offer *one proof*. Now if he is so well acquainted with the history and birth-place of these doctrines, why does he not like an honest man put his finger on the page and verse of history that tells where and when they originated? He knows too well he *cannot* do it, and yet he *asserts* it as boldly as if it was a noted fact, indisputable. The only object seems to be to deceive and impose on the unlettered. But if a Universalist can only cast a slur on evangelical doctrines by calling them *heathenish*, it answers his purpose far better than proof. If this be Universalist honesty, it shows us the value of their doctrines and what the world would become if all were of their creed. "Errors on the subject of the atonement" it has been well observed, "sap the whole structure of religion." All the great outlines of theology become vague and incoherent

### SECTION 3. ABILITY.—

“The Creator has implanted power, a *capacity* to change condition, to seek for light and enjoys them.”

It will be noted by these different *assertions* fiction, and yet from the intended to express the same man is now in possession *er*, a *capacity* to *change* addition.” Now if we understand by this, that thou once possessed, yet he has the powers necessary to :

sanctifying or restraining influences of the Holy Spirit, nor the directions of God's word, nor the promises of the gospel. He can feel and act independently of them all. He has lost the perfection of his nature in consequence of sin, but he has power to regain it. He has lost his original crown of glory, but his "recuperative power" will enable him to obtain it again. He has lost the favor of God, but this same wonder-working power will restore it. He has lost all right and title "to the inheritance of the saints in light," but he can regain it independently and in despite of any one. His present moral condition is anything but what it ought to be, but he has no reason for fear or anxiety, because at any moment, yea, "in the twinkling of an eye," he can *change* and *improve it*.

Now this, as far as I can understand it, is the import of the above language. Its likeness or rather *unlikeness* to Bible truth, is too palpable to escape the notice of any one. Then, immediately, in the same breath, he says man has "a capacity to *seek* for light and truth until he finds and enjoys them." Ah! that is a very different thing from the former assertion. It looks more reasonable, more common sense like. But what could have been Mr. A.'s object in expressing himself thus

OF THE HANGING -

the reader by a play upon  
does he deserve the title  
propriated to himself, viz,  
poet?"

But if Mr. A.'s doctrine  
man is able to do *so much*  
it, does he not deserve to

Is it inconsistent in his  
that the sinner will be  
complying with the requ  
when we believe that man  
*unable fully* to comply  
without divine assistance

---

\* The celebrated Dr. GILL,  
man inability. A gentleman p  
degrading human nature. "P

I ask is it not grossly inconsistent for him to assert that man has sufficient power to do *everything* required of him, and yet though he neglect all of God's requirements and die in that neglect, he *shall not* be punished forever, or as the majority of Universalists say, *shall not be punished at all* hereafter? That even Universalists do *not* do, what he asserts they can do, he will not deny, or if he does, we shall prove it from the writings of his own brethren before we close.

*Practice* is far better than *theory*, and when a man is always boasting of what *he can* do, and acknowledges the things he *can* do are *necessary* to be done, and yet never does them, it is a strong proof that either he does not believe what he asserts or that his assertions are false!

But let us now see whether man is able to do all these things. *Inability* is want of power sufficient for the performance of any particular action or design. We are said to be naturally unable to do a thing, when we cannot do it if we wish, because of some impediment beyond the control of the will, either in the understanding, constitution of the body, or external objects. Infants and idiots are under a natural incapacity of knowledge; and every one of weak mental powers is the subject of a

man, for instance, in the perfect faculties, may be cast upon an Idiot, is no Bible nor any of the means, in case he will be under a natural inability to hear God's word. In this way, men who have never heard the gospel, are under an inability to believe it.

But *moral* inability consists not in the want of things, but either in the want of strength of a contrary inclination; or in excusing men from blame, that *in which* blame consists. *Moral ability* to use our *natural ability* to do good. It consists in a heart to know and love God, and to vote all the powers of our souls and bodies, to be instruments of righteousness to Him, to improve every opportunity to glorify his name. Every wicked man is under an inability of this, and consequently under an

and the mind, and *were by nature* the children of wrath," &c.

Here the Apostle tells us that by *nature* men are *children of wrath*, and that they *naturally* try to satisfy the desires of the flesh—these desires are *born* with them. Hence in this respect it may be called a natural inability.

But it is also a moral inability, because "when we were *dead in sins*," morally dead, "God who is rich in mercy, *quicken*ed us together with Christ." How different the Apostle's language from Universalism. The latter declares "man has *ability* to change and improve his moral condition." The Apostle tells us that man's condition is that he is "*dead in sins*," and that instead of his raising himself from this moral degradation, it required an exhibition of the *rich mercy* of God, and of the great Love wherewith he loved us, to quicken man or elevate his moral condition. There is nothing said here of man's "recuperative power." It was unknown to the sacred writers. The locomotive with all its mighty energies can never replace itself on the track, when once off; neither can man. Strange that God did not know as much of man's "moral condition" as this Auburn Theologian. For according to his theory all that God did to "quicken" or



1. Of keeping the Law. Jer. xiii, Ethiopian change his skin, or the leopard then may ye also do good that are do evil."

Universalism says, "man *can* *change* his condition." God says, "can the Ethiopian change his skin," &c.

This form of expression implies the active. "It is utterly impossible for to *change*, &c., so utterly impossible to do good who are *accustomed* to do evil." Mr. A. say that this encourages men to sin? Ah! he *asserts* it, and asserts *God* who declares it! Does he know more than God? Who has no Judge in the case? God says man cannot change his moral condition any more than "can change his skin."

This text by no means implies that

ceases taking his neighbor's property, does that change his moral condition? A man may shut himself up in a cell, bind himself hand and foot, so that he cannot sin as he formerly did, does that change his moral condition? By no means. He is a sinner still, guilty and polluted, the dark leopard spots are still upon him.

The moral condition of the convicts in prison, will abundantly illustrate this point. He may "seek for light and truth" but, though it is his duty thus to do, yet *this* does not change him. It is the way toward obtaining the change, but not the change itself. This is God's work, not man's. "And *I* will give them one heart, and *I* will put a new spirit within you, and *I* will take away the stony heart out of your flesh and will give them a heart of flesh." Why does *He* do it? "That they may walk in my statutes and keep mine ordinances and do them, and they shall be my people, and I will be their God." They neither *would* nor *could* walk in these statutes and ordinances, and *do* them, without this change wrought upon them. But now, the Ethiopian skin and the leopard spots are changed. Now *they can* do good, who have been accustomed to do evil." Hence says Paul in whom this supernatural change had taken place, "*I can*

selves, it is the gift of God." Beside God's way of salvation which is so hated by the sinner and hence hated by him, would to his natural inclination and therefore cause it implies a choice of that way as the object of choice. If such a choice were possible, while the heart was unrenewed, it would require no foreign power. And yet the natural propensity to evil, while it prevents the exercise of choice, does not destroy accountability.

Joseph's brethren "hated him and would not speak peaceably to him." This was not a physical inability, but a moral inability. It arose from a bad disposition, yet it made their crime aggravated. When Mr. A. gives us a description of the workings of his *recuperation*, the deliverance of one soul from the

gent offspring innocent and pure—that at birth the infant has *no moral contamination* in its nature.” On page 102, he adds: “He (Holmes) does believe in total depravity! In the name of heaven has it come to this!! Is it possible that in this enlightened day—in the nineteenth century—a professed christian minister can be found who will boldly and unhesitatingly announce his belief in this abhorrent sentiment.” Mr. A. is certainly becoming very *eloquent*, and intends to carry the fort by storm. After this burst of Theological indignation at this “abhorrent sentiment” it is rather a wonder that there should be a *shred* left either of total depravity or the advocates of it! The *plan* of attack seems to have been similar to that of a submarine battery, and the object to blow every thing to atoms. And it very much reminds me of the *passionate* burst of one of his hearers, a few days since, against a man who spoke rather disparageingly of Universalist doctrines. The noise was accompanied with oaths and terrible gestures. But hold, Mr. A., let us understand your deadly weapons, and become acquainted with the process that has wrought these wonders! Page 102: “He (Elder B.) would have you believe, fathers and mothers, that the smiling babe which you caress in your arms, and which is the

a totally corrupt creature enter he Elder B. has told us that just as h they are raised from the dead. If totally corrupt, they die in infancy And if they die totally corrupt, the totally corrupt, according to his they must become the companion rupt devils forever!!! How do kind of doctrine? Will they app port it? yet this is so-called Eve ogy!!”

Now gentle reader, if your brain carried away by this bomb-shell up with “smiling babes,” and p ses,” if you are not already ar cast to the four winds, wait a moment has blown away and then exami

the "caressing" mothers, to make an onslaught on the ranks of orthodoxy! Well I have no doubt these mothers feel highly flattered at the appeal that has been taken from all the most enlightened and holy men of fifty generations of our fathers, and from the inspired word of God to *them*, to prove that the doctrine of total depravity is an "abhorrent sentiment." We could have saved him the trouble of this appeal, for every one knows that all the wicked hate this doctrine. And hence his show of trumpets and ram's horns is all in vain.

But *our* appeal is "to the law and the testimony. If they speak not according to these, it is because there is no light in them." And however "abhorrent the sentiment" may be to wicked men, it is enough for us to know that "the spirit who searcheth all things, yea the deep things of God," is better acquainted with the moral condition of man than Universalists, or even than mothers and their smiling babes.

Let us then prove that all men are depraved, guilty and miserable.

Human depravity essentially consists in a state of mind, the *opposite* of that which is required by the divine law. The sum of the law being love, the essence of depravity consist in the *want* of love to God and our neighbor.

which is common to the species is t  
renewed men, universally, are enti  
the genuine principle of holy obedie  
love of God and man as required i  
It has been objected that the phra  
ty conveys the idea that all men a  
can be. But no one intends thi  
"All I mean by the terms" say  
this, that the human heart is b  
destitute of the love of God and lo  
creature of God, and consequently is  
true virtue. A creature may be t  
of love to God, and therefore totally  
is Satan,) and yet be capable of ad  
iniquity without end." We do not  
are certain phases of this totally de  
which are more lovely than others,  
character not due to the operation  
at all and yet calling forth our ad

riedness of filial piety, the constancy of tried and unalterable friendship, the earnestness of devoted patriotism, the rigor of unbending fidelity, or any other of the recorded virtues which shed a glory over the remembrance of Greece and Rome. We fully concede all this. And yet the actors in these very scenes were *one* and *all* totally corrupt or depraved, because they were destitute of love to God, and that kind of love to their neighbor that the word of God requires. There is not in the mind, in an unregenerate state, any real moral excellence or evangelical virtue. The heart of man after all the possible abatements are made, is fully set to do evil in a most affecting and dreadful manner. And this is evident from the scriptures—from every man's examination of the state of his own heart and life, and from the whole course of human conduct, both public and private. This doctrine is most basely misrepresented by its opponents. Almost every objection advanced by them may be resolved either into a misconception of terms, a wrong standard of judgment, prejudice, self-ignorance, mistaken tenderness, pride of character, or fear of consequences.

Few indeed are aware of the amount of evidence that God has given in his word for the conviction of



prove the doctrine,

1. From all those passages expressly teach it, as true : but of all. Gen. vi, 5: "the wickedness of man was and that every imagination of his heart, was only evil : should think that this descended only to that generation, im- God repeated it. Gen. viii of man's heart is evil from that though he had shown against sin, yet it would : tion of man's heart" is : ex of his faculties, both in his thoughts, all his desires because the subject of them because they do not proceed and we are not directed : "every imag

his *habitual* state. It seems impossible to construct a sentence which should more distinctly express this doctrine. And this is man's state from his very "*youth*." This implies not only what *we* mean by *youth*, but *infancy*, for we cannot account for it, that man should be sinful from his youth, unless the seed of evil exist in his constitution from the beginning.

Gen. vi, 12: "God looked upon the earth, and behold! it was corrupt, for *all flesh* had corrupted his way upon the earth." Infants are a part of the *all flesh*, and hence corrupt. Ps. xiv, 2,3: They are all gone aside, they are altogether become filthy," &c. Infants are of this number, and hence *filthy*. Eccl. ix, 3: "The heart of the sons of men is *full* of evil, and madness is in their heart, while they live." This comprehends infants. Jer. xvii, 9: The heart is deceitful above all things, and desperately wicked." This speaks not of the *practice*, but of the *heart*, and it does not say that the heart *becomes* so by *imitation*, but that it *is* so. This then is applicable to infants. Rom. iii, 9-19: This contains a most affecting account of man's depravity. Eph. ii, 3: "And were *by nature* the children of wrath." "Wrath is punishment" says Mr. A. Now can he tell us, how we "are *by nature* the children of

merely by our own action  
children of wrath; come in  
moral contamination, and  
Can any thing be plainer  
ment?

2. From all those passages  
utter impossibility of unrighteous  
thing to please God.

Rom. viii, 5-9: "For they that  
do mind the things of the  
carnal mind is enmity against  
*subject* to the *law* of God,  
then they that are in  
God."\*

Here we plainly see that  
*renewed* and *unrenewed* :  
latter are after the thing

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and evil; the desires of the former are after the things of the spirit, spiritual things and enjoyments. But is this all that is said of them? The one is in a state of death—the other in a state of life and peace. The mind of the one is *enmity* against God, (no room for love,) is not *subject* to the *law* of God, *neither indeed can be.*"

If this language appear strong, it is not mine but the Holy Ghost's. Yet it expresses nothing more than the truth, for as long as man's mind is *enmity* against God, so long it *can not* love God, and hence is neither subject to the law of God that requires love, nor indeed can be without a supernatural change! For being "subject to the law" is *loving* and *obeying* it. Then unless a man can both hate and love the same object at the same time, the man who is in this state of enmity cannot be subject to God's law. Is not this *total depravity*? The man who denies it must certainly be suffering under the disease of moral insanity.

Heb. xi, 6: "Without faith it is *impossible* to please Him." Unregenerate men, unbelievers, have not the faith God requires of them, and hence they cannot please Him.

3. From all those passages which speak of goodness and virtue as comprehended in love—love to

the running of the law. Love fulfilling or leads to the fulfilling relation to God. So love to or the fulfilling of all the law in re toward him. But we have so man is destitute of this kind of is destitute of all moral goodness, 42: "But I know you that *of God in you.*" They were t prayed.

4. From all those which tea regeneration in order to love G bor, as well as to obtain eternal "If ye know that He is righte every one that *doeth* righteous This shows that the renewed r eousness or good works. 1 Joh

he is a new creature; old things are passed away; behold all things have become new." Here is a complete, a radical change, and the consequence is, subjection to the law of Christ.

5. From all those which promise the blessing of salvation to repentance, faith in Christ, love to God, or a course of well-doing. Luke xiii, 3: "Except ye *repent*, ye shall all likewise perish." 2 Cor. vii, 10: "For Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Here we are told that non-repentance terminates in *perishing*, while repentance terminates in salvation. Acts xvi, 31: "Believe in the Lord Jesus Christ, and thou shalt be saved." John iii, 18: "He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." Here *believing* results in salvation, and *not believing* in condemnation. Rom. viii, 28: "And we know that all things work together, for good to them that *love* God." Heb. v, 9: "And being made perfect, he became the author of eternal salvation unto all them that *obey* Him."

6. The depravity of man appears from their treatment of the gospel. John iii, 19: "And this is the condemnation that light is come into the

of those, even who hear the gospel, to accept its proffered deliverance, but to hate it. Does not this show depravity?

7. Their treatment of the Triune God shows their depravity, their total depravity. The Bible tells us "the carnal mind is *enmity* against God their Father, Creator, and Redeemer. And this enmity is shown in their irreverent and profane use of his name, in disregarding and despising his holy laws,—in their robbing him of the glory He has chosen exclusively for his own name,—in their withholding from him the honor of his holy name—in their base rejection of Christ, and counting his "precious blood" as shed for the redemption of sinners.

depraved! Their conduct toward God shows the basest ingratitude, the most determined opposition, and the highest contempt towards the *best of Beings*, in whom they "live and move and have *their* being."

After such exhibitions of depravity as the wicked have always shown, then to tell them they are not so bad after all, and flatter them that they have many good traits of character, is certainly "calling evil good," and becoming a ring-leader in the hosts of depravity, encouraging men on in their wickedness and licentiousness, and making sin a trifling affair! "Wo to them that call evil, good."

But it is not only the adult wicked that are totally depraved, this depravity commenced long before. Ps. lviii, 3: "The wicked are *estrayed from the womb*; they go astray as soon as *they be born*, speaking lies."

Any one's own observation will confirm this, as it is often seen in the anger, resentful crying, and early opposition of children to restraint. They speak lies frequently in their deceitful conduct even before they can articulate. Infants soon begin to show, by their fruit, that they are shoots from a bitter root. "I sinned" says Augustine, in my infancy, and although I do not remember what I then did, I learn it from the conduct of others at the



me. I was indignant at my  
rents, because they would  
wishes, and attempted to av  
ing them. I have seen a  
*speak*, full of envy, and turn  
another that was suckled along

The assertion of Mr. A. the  
workmanship of a pure and ho  
sarily at birth be *innocent* and  
Man as he came from the  
creation was pure, but not  
Beside, he takes for granted th  
into a covenant with Adam, a  
not sustain the character of fe  
resentative; and this is taking  
than we are willing to allow, o  
For it plainly declares, Hose:

"Wherefore as by *one man*, sin entered into the world, and death *by sin*, and so" (how? by one man's sin!) death passed upon *all men for that all have sinned.*" The phrase *eph o, for that*, may be explained in two different ways. If we render it "in whom" as it may be with propriety, then the Apostle teaches that as death came by the sin of Adam, so all other men die because *they sinned in him.* If we render it *because all have sinned*, then Paul affirms that all die, because all are sinners. But this cannot be true if the imputation of Adam's guilt be denied, for thousands of the human race die in infancy, before they are capable of committing actual sin. Why then do they die?

But in either case, it proves the representative character of Adam, and that his posterity die in consequence of his sin. Then if one consequence of Adam's sin upon himself was *guilt, defilement* and pollution, it follows that his posterity, being represented in him and his act being theirs, this same consequence affects them, and with *this character* they come into the world not "*innocent and pure,*" but *guilty and depraved.*

Now in all this there can be no possible blame attached to God, unless it can be proved that he was bound to make man incapable of sinning.

At the time this Psalm was composed David's past life presented themselves in a long train, and tracing them back he arrived at the source from which proceeded, the original depravity. To say that he refers to some sin of his is absurd. Sin was an element of his being from the womb was tainted. He was depraved before he saw the light. Can this be but by the transmission of sin from Adam his federal head? But the words of Job would seem to be sufficient to answer: "Who can bring a *clean* out of an *unclean*? not one." If we acknowledge that all men are sinful and depraved, how can we find that which is "innocent and pure"?

How can a bitter, muddy fountain

"ate with publicans and sinners," and told them that these characters would enter into the kingdom of heaven before them. But we have no trouble on this point, for we believe that as our infant "children are without their knowledge partakers of the condemnation in Adam, so are they again received unto grace in Christ" and hence are saved, not in their corruption, but washed in his blood. But if Mr. A.'s assertions were true, then children, dying in infancy, would enter heaven without the atoning blood of Christ, for they would not need it. And I ask could they unite with their pious and saved parents in singing "unto Him that *loved us and washed us from our sins* in his own blood," &c. It would produce discord in heaven! But if we need any farther proof to establish the doctrines of total depravity, we have only to look at the depraved practice of many of those who war against it. They only "foam out their own shame," and give the lie to their own theories.

SECTION 5. REPENTANCE.—Mr. A. says on page 54: "What induces true repentance? It is *pain, anguish, sorrow*, or in other words, *punishment mingled with a sense of the goodness of the Being whose wise and benevolent laws we have broken.*" If this definition of repentance be always applica-

of punishment here is preposterous favorite sentiment of Universalists be is its *own* punishment," how can it ment again in repentance? Does sert that a man repents every time God punishes the sinner *twice* for th One or the other of these must be salism be true. But let us cor nition with what the Bible says There are two terms used in the 1 and both translated repentance, bu different things, *metanoia* and *m* former is derived from a verb signi *stand afterwards*, to be *wise afteru* ter from one which signifies, to be *s* *gret*. Is there any *pain* or *punisi* or causing the former? What! puni

tions, and that in such a manner as to produce sorrow in the review, and a desire of amendment. It is strictly a change of mind, and includes the whole of that alteration with respect to views, dispositions, and conduct, which is effected by the power of the gospel. This term is used in the New Testament about sixty times. *Metameleia* is used a few times, but never where repentance is enjoined as a duty. It merely signifies anxiety or uneasiness upon the consideration of what is done by the individual because it exposes him to punishment, as when a malefactor suffers for his crimes, he reflects upon his action with sorrow, not because he has violated a righteous law or injured some one else, but because his "sin has found him out" and exposed him to punishment. He may love his sin as much as he ever did, and yet be deeply *pained* that it brings him to punishment.

So with the sinner, who is under the exercise of this latter kind of repentance; he may have *pain* and *sorrow* and *anguish*, and yet love his sin and not be grieved because he has offended God, but because his sin brings wrath or punishment. Both of these terms are used in 2 Cor. vii, 9,10: "Now I rejoice, not that ye were *made sorry* (mere sorrow was not sufficient in Paul's estimation) but

would have been damaged by not  
done them no good. But as their sorrow  
to repentance, he rejoiced, for it was  
“For *godly sorrow worketh repentance*  
not to be repented of.” Paul here  
sorrow itself is not repentance, but it  
ance. Neither is it every kind of sorrow  
repentance, but *godly sorrow*, or sorrow  
to God, that has to do with God, to  
*view*, and our treatment of him. Such  
repentance to salvation. In that it will  
and hence we will never have occasion  
it. The “repentance to salvation” is  
Paul speaks of no pain, anguish or pro-  
tending it, or causing it, but that godly  
it. The term “to be repented of” is de-  
rived from *metameleia*, which evidently  
“to be regretted :” a regret which is

ameleia is in the 10th. "The sorrow of the world worketh death."

In Luke xiii, 3: The Savior informs his hearers that unless they exercise *metanoia*, they should all perish. By means of *metanoia*, then they might be saved, which is always the effect of this kind of repentance. Let us now consider the repentance of Judas. Math. xxvii, 3-5: "Then Judas which had betrayed him, when he saw that he was condemned, repented himself," &c. *Metameletheis*; mark, it is not *metanoia* to salvation; but it was a repentance, corresponding with Mr. A.'s definition, accompanied with *pain, anguish*, sorrow and punishment. Probably he had Judas in his eye when he framed this definition, so as to include him among the penitent and saved. He thinks it was genuine repentance because he returned the money to the chief Priests. But does he intend to charge Judas with robbing the chief Priests? It was money paid to him by agreement, and hence it was no sign of genuine repentance to return it.

But why did he not go to his betrayed master and, on his knees, ask pardon for his base conduct, like the thief on the cross? This would have been a far better sign of repentance. But if Judas had been under the influence of *metanoia*, he would not



ly to a ...  
that." Was his godly sorrow that  
ance to salvation? Look at its fr  
cast down the pieces of silver in t  
departed and went and *hanged him*  
this look very much like the sor  
that *works death*? It surely di  
him. Oh! but says Mr. A., "*apegato* translated "hanged hi  
very *best critics* rendered, was  
no doubt he was choked, but i  
*himself*.

But says Mr. A., "he was cho  
by excessive grief"!!! The re  
mind that Mr. A. is opposed to  
as the Bill Freeman trial clear  
may have some important beari  
tation of this passage. He is

crow of the world. This is certainly an eye of ants in the theological world! But Mr. A., has show of authority for his strange interpretation. He says that Dr. A. Clark, Wakefield\* and other commentators *contend* that the meaning of the passage is, that Judas when convinced he had betrayed innocent blood" repented so deeply of his wickedness that he was choked with excessive grief." On the above I remark:

1. It is a most unheard of argument for any man of sense to offer in favor of the perfidy of Judas, that he now for the first time was *convinced* that Christ was innocent. He *knew* of his innocence during all his treachery and whilst the Devil was leading him captive at his will!

Beside, Judas makes no such excuse for himself. He says "*I have sinned* in that I have betrayed innocent blood." He does not say he did it ignorantly. He had seen nothing new to convince him of Christ's innocence.

2. I remark that Dr. Clarke contends for *no such thing*. His comments on the fifth verse are thus: "Some eminent *critics* (not commentators,) believe that he was only suffocated by excessive grief, and thus they think the account here given will agree

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\*Wakefield is a Unitarian, and no better than a Universalist.

*himself*, and the *rope* breaking he, the violence of the fall his body with bowels gushed out." So also his 4: "As Iscara signifies the quition, and Judas *hanged himself* affixed our Lord, Dr. Lightfoot seemed to believe that he had his name from Iscariot and that it was not given him till after the fall. This is what Dr. Clarke says about Iscariot's sive grief. Mr. A.'s pretended quotation of the mechanic's sign, "all the *turnings* done here!"

I scarcely know how to characterize the attempt to *impose* on the public by Dr. Clarke language that he repudiates. He substantiates a most egregious error in frequent quotations he gives from

vation of Judas, are all gratuitous and without foundation. The whole history and circumstances of the case would go to show, that if *any* sinner was lost, forever lost, that sinner was Judas. But we shall probably have something more to say on this point hereafter. And here I would remark, that Dr. Clarke is by no means a standing umpire on disputed points among the orthodox. With reference to repentance in another world, Mr. A. says on page 56: "Universalists believe that in due time all murderers will be brought to repentance either in this world or the next. We believe no murderer will enter heaven after death until a *long* course of discipline and instruction prepares him for that high and holy abode."

This is the theory of those called Restorationists, but not of Universalists generally. They believe all enter heaven immediately after death. But this theory of future repentance may seem to be a plausible and beautiful idea to those who desire to live and die sinning. They can spend all this life in rebellion—in the mire of their licentiousness and debauchery, and have their day of grace in the other world.

Let Mr. A. no longer charge the orthodox with

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there any catalogue stating the number of graduates and under-graduates?

Are *infants* in this school also? If they are "innocent and pure," why not admit them to heaven immediately? When persons enter heaven from this place of *reformation*, do they unite in singing "unto him that *loved* us and *washed* us from our *sins*?" &c., or is that a metaphorical song? Finally, where in the Book of God does he find a warrant for his belief? Is it in Eccl. ix, 10: "Whatsoever thy hand findeth to do, do it with thy might, for there is *no work*, nor *device*, nor *knowledge*, nor *wisdom* in Sheol, the place of the dead, whither thou goest? Is it in Luke xiii, 3: Except ye repent ye shall all likewise perish." If the discipline and instruction God here affords the sinner be *ineffectual*, how does any one know they would be more ineffectual in the other world!! Is it in Luke xvi, 30: "If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead." If they will neither believe Moses nor the prophets, nor one from the other world, would they believe were they in that world themselves? If the goodness of God here will not lead them to repentance, will the fires of purgatory do it? It is said of Esau,

after : THE SAVIOR WAS AS AN EARTHQUAKE, the mighty works that had been done in Tyre and Sidon, they had repented long ago. Why did he not tell them that Tyre and Sidon had repented in *of reformation?* Rev. ix, 20: "And the men which were not killed by these plagues repented not of the works of their hands," and yet they did not repent. Will they : these means in the place of reformation? 9: "And men were scorched with great heat. They were in a kind of purgatorial pain, were scorched with great heat, and blasphemed the name of God and repented not. Will they repent when scorching discipline of the place of reformation? *Reason* and scripture are against it.

SECTION 6: PARDON.—Page 72: "F

is the fruit or reward of repen-

should go to his creditor and say: "I am very sorry, it *pains* me, gives me *anguish*, I am *punished*, because I am so much indebted to you, I ask your forgiveness." Would his creditor forgive him the debt, merely because he manifested signs of repentance? Would he consider *that* as an equivalent for his groceries? If he did, he would find customers in abundance, but his creditors in New York would not take such things in barter if *he* did. The idea is most absurd. Forgiveness implies satisfaction in the Bible use of the term. Lev. iv, 20: "And the priest shall make an *atonement*, and it shall be forgiven him." This connection of forgiveness with atonement, is found all through the scriptures, and where it is not specified it is implied. Forgiveness always implies a previous offence given, and hence in order that God may be just to his law, his government and himself, He cannot consistently forgive an offender without some satisfaction. That satisfaction we have already seen, was given in the vicarious sufferings of Christ. (See atonement.) And now God can be just and act justly toward all the subjects of his moral government if He *forgive* the sinner that believes in Jesus.

The atonement of Christ is the foundation of pardon. It is true, God requires the sinner to re-



ward. This doctrine then encompasses. *Pardon* is the act of forgiving or removing the guilt of sin, that it may not be inflicted. The sin is covered by various phrases, as a covering, a non-imputation of it: Ps. xxxii, Acts iii. 19; a non-remembrance

1. It is an act of free grace. "Show mercy upon me oh God, according to thy kindness," &c. Is. xliii, 25: "He that blotteth out thy transgressions *sake*, and will not remember thee anything said of a reward.

2. It is a point of justice, God's satisfaction by the blood of Christ. "If we confess our sins, he is faithful to forgive us our sins," &c. He is f

not buy it. Good works cannot merit it. Rom. iv, 6: "God imputes righteousness without works." Rom. xi, 6: "But if it be of works, then is it no more grace," &c. Titus iii, 5: "Not by works of righteousness we have done, but according to his mercy," &c.

SECTION 7: JUSTIFICATION.—Page 49: "What is meant by justification? Clearly not what it is claimed to be, a work wrought for the sinner by Christ, giving himself a sacrifice to the justice of an offended Deity." On page 50, he says: "In *no passage* of scripture is it *intimated* that justification takes the place of punishment due the sinner, or that it saves him from just and deserved punishment."

*Assertion* is not proof, and the above quotations are only *assertions* of Mr. A., unaccompanied by a single proof. He tell us what justification does not do; it does not save or *screen* from punishment, but he says not a word about what it does do. But errors on this subject, like most others, originate with wrong views of the atonement. It has been well said, "errors on the atonement sap the whole superstructure of religion; all the great outlines of theology become vague and incoherent notions when deprived of their connection with this cen-

punishment, because he (carious atonement and sac acknowledge that if the punishment by the death saved from it at all.

“He is the *only* name g men whereby we must b proved that the death of sinners, and the question *benefit* sinners though he

By this death God is r *sinners* at all changed they prepared without : to enter heaven? Nay, of bitterness and bonds filth and pollution, and Savior had never died

ing to his purpose. 30th verse: Whom He did predestinate, them He, also *called*." Then he is *regenerated*; "made a new creature in Christ Jesus," born again, not of blood nor of the will of the flesh, nor of the will of man, but of God." "Old things pass away, all things become new." He passes from death unto life. God "takes away the stony heart out of his flesh and gives him a heart of flesh." As he was before "dead in trespasses and sins," so now he is made "alive unto God through Jesus Christ our Lord." Here then is *new life* imparted, as he had lost the image of God, that is now restored. Ep. iv, 24: "And that ye put on the new man which after God is created in righteousness and true holiness." Gal. iii, 10: "And have put on the new man which is renewed in knowledge after the image of Him that created him."

All the powers of the soul are renewed and sanctified. 2 Cor. 5, 17: "Therefore if any man be in Christ he is a *new creature*; *all things* have become *new*." Here then is a radical change wrought in and upon the sinner. Now he gladly turns to God through Jesus Christ. Now he pleads for pardoning mercy, and cries "pardon my iniquity for it is great." God freely bestows, pardon but

mere pardon does not restore him to a citizen. So with the sinner. Pardon is from punishment, but justification declares him innocent and gives him a right standing. Rom. v, 1,2: "Therefore being justified by faith we have *peace* with God through Jesus Christ, by whom, &c., we rejoice in hope of God." If we were merely pardoned we indeed escape the flames of hell, but have no claims to the joys of heaven. Justification gives us this claim. It does not make righteous, but *declares* them to be righteous. If, in condemnation, this act does not *make* them guilty, but *declares* him to be guilty. In justification a person is absolved from all liability and declared to be entitled to the reward of heaven. Rom. v, 9: "Much more shall we be saved by him from the wrath of God."

that in justification a man is saved or *screened* from just punishment? Not that by justification the claims of the law are evaded at all, but the *justified* sinner escapes punishment because every demand of the law has been fulfilled to the entire satisfaction of Divine justice *for him* and *in his place*, by his surety the Lord Jesus Christ, "who bare our sins in His own body on the tree."

Nothing then but the most inexcusable ignorance or the most arrant impudence, could induce a man with the Bible in his hands to say, that in *no passage of scripture is it intimated* that justification takes the place of punishment due the sinner, or that it saves him from just and deserved punishment." We have shown it is not only *intimated*, but *plainly declared*. Justification should be distinguished from sanctification in the following particulars:

1. Justification is an *act* without us; sanctification is a *work* within us.
2. Justification affects our legal relations and condition; sanctification affects our character producing holiness.
3. Justification is declarative of our title to heaven; sanctification qualifies us for the enjoyments of heaven.

4. Justification is an instantaneous act; sanctification is a progressive work.

- The grounds of justification are neither repentance nor faith nor good works, but the righteousness of Christ, including his *active* and *passive* obedience to the Divine law. Titus iii, 5-7: "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Savior, that being *justified by his grace* we should be made heirs according to the hope of eternal life." This righteousness becomes ours,

1. By faith. Rom. v, 1; iv, 5: "Therefore being justified by *faith*," &c.

2. By imputation. Rom. iv, 6: "David also describeth the blessedness of the man unto whom God imputeth righteousness *without* works." The individual who cannot see anything more in the work of Christ for sinners than in the work of a mere man, however good, must look through strange goggles in reading the word of God; must have a mind peculiarly obtuse that he cannot understand its plain and oft-repeated declarations, or have a most perverse will and wicked heart to wrest

the simplest and plainest truths into the mere jargon of supreme nonsense!!

SECTION 8. GOSPEL TERMS OF SALVATION.—Page 58: "It is my decided belief that salvation *cannot be experienced* except by terms enjoined by Christ. But I believe all will comply with the terms laid down, and that in this way they will be saved. It is the *object of Christ's reign* to bring all men into a compliance with gospel terms. And the most inveterate sinner cannot always withstand Him. His heart will in due time be melted."

The first sentence above looks more like truth than anything I have seen in the whole book. But it is only one sentence, for in the very next he goes off in the shape of a tangent into the darkness of error. The first thing for us to inquire is, *What* are gospel terms of salvation?

1. Repentance is one gospel term of salvation. Luke xiii, 3: "*Except ye repent ye shall all perish.*" Here repentance is made necessary to avoid perishing. Acts iii, 19: "Repent ye therefore and be converted that your sins may be blotted out," &c. Repentance is necessary then for the blotting out of sin.

2. *Faith* is another gospel term: Mark xvi, 16: "He that *believeth*, and is baptised, shall be saved, and he that *believeth not*, shall be damned." *Faith*



viii., 37: "If thou believe ~~in~~  
*shalt* be saved. Heb. xi. 6: But without  
impossible to please him."

3. Conversion is another gospel  
xxxiii, 9-11. "Turn ye, turn ye from  
ways; for why will ye die, Oh! house  
Turning or death is the only alterna  
12,13: "If he turn not, he will where  
he hath bent his bow, and made it ready  
also prepared the instruments of death  
God speaks as if he had waited a long  
sinner to turn, his patience was almost  
in the meantime he had made ready  
ment of death, and if he did not turn  
use them. Turn or die. Acts xx  
they should repent and *turn* to God

4. Love to God and man is another  
Math. xxii, 37-39: "Thou shalt love  
God with all thy heart, and with all

whom he hath not seen. 1 John iii. 14: "He that loveth not his brother, abideth in death." Love then is a necessary requisite to salvation.

5. - Obedience is another gospel term. Jer. vii, 23: "Obey my voice, and I will be your God and ye shall be my people." Evidently if they did not obey, this blessing should not be theirs. Jer. xxvi, 13: "Obey the voice of the Lord your God." Without a compliance with these terms the sinner can never be saved.

The second thing then to inquire is: Will all men comply with these terms? This is a question of vital importance, for it is the *pivot*, according to Mr. A.'s own confession, upon which turns the salvation or damnation of sinners.

1. It is positively certain that all do not repent in this world. Num. xvi, 23-36: This gives the history of the rebellion and sudden destruction of Korah, Dathan and Abiram. Is it reasonable to suppose that they all repented of their wickedness before they perished. Where is the proof?—page and verse if you please. Did the Antedeluvians repent here? We are ready for the proof. Did the Sodomites? We ask for a—Thus saith the Lord. Did Pharaoh and his host, that were drowned whilst the spirit of murder impelled them forward

into the Red sea? Did the Atheistic cut throats of France in 1792 repent, who died in their work of death, denying the very existence of God? Have the millions slain on the field of battle all repented in time? Did the Infidels Hume, Voltaire, Paine and Shaftsbury, who died with oaths and ribaldry on their lips? Prove it. I think it will be found a Herculean task to prove that these all repented in this world.

Is there any proof that they will ever repent in the other world? I demand the page and verse where such proof is to be found. I do not ask for this or that man's theory, it is perfectly useless in settling such an important question, for no one knows anything about it farther than God has revealed. "To the law then, and the testimony," what say these? "The *goodness* of God leadeth thee to repentance. Now I ask in what respect the goodness of God is seen in the torments of the damned, "amongst the devouring flames and everlasting burnings"? What is there in all these to lead a man to *metanoia*. We do not wish assertion here, we demand proof. There is weeping and wailing and gnashing of teeth." These three terms are not found in one text, but they are all three in the Bible connected with future punishment. Are there

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then the fruits of repentance to salvation. If it may be called repentance at all, it is the kind Judas experienced, viz, *metameleia*; for it was attended with *pain, anguish, sorrow, and punishment*. But where in the Book of God, is this ever called "repentance to salvation"? It cannot be found. But Mr. A. says, "*I believe all will comply with the terms laid down.*" Ah! but this *belief* is no proof. It is neither the law giver nor the judge. And God be thanked that it is not.

There is not the *least intimation* in the whole word of God, that the lost shall ever be delivered from the prison-house of despair! There is no passage from the place of punishment or reformation, or whatever name you please to call it, to the abodes of the blessed. Let those who maintain the contrary prove it, not merely assert it.

2. Will all exercise faith in this world, saving faith? Mr. A. virtually acknowledges they will not, but believes that those who do not, will attend to it in the next. I have no doubt many will have more faith in hell, than they had on earth. There will be no infidelity there, for all will *believe, fully* believe in the realities of future endless misery. They will at least have as much faith as devils—for they "*believe and tremble,*" but many on earth

have not even that amount of faith. But is that *saving* faith? Then *Devils* will be saved as well as man. But why should I argue against a mere *assertion*? Let the assertors *prove* what they say, and then we will be ready to pay some deference to it.

3. Will all turn to God in this world? In arguing the negative of this, I need merely refer to the examples brought forward to prove that all will not repent here. Without repentance of course a sinner never turns to God. Will he turn in the other world? Mr. A. says, page 76: "Let the wicked repent and return to God, and they shall be abundantly pardoned, is the standing rule of eternity. Whenever the sinner would repent in any life, in any world, God allows it." Where and when did Mr. A. so far penetrate into the secrets of God that he learned this was the standing rule of eternity?

Certainly he did not find it in the passage he quotes from Isaiah "let the wicked forsake his way," &c. Is not this standing rule then of Universalist origin to correspond with the regulations of the place of reformation? Beside, suppose this was the standing rule of eternity, is there any evidence that the wicked in the other world would ever return unto the Lord according to the terms laid down? Where is it found? Echo answers, where?

Turning to God implies that the sinner *then* sees something more attractive and lovely in the supreme Being, than he ever saw before. Now is it reasonable to suppose that after a man has lived here many years in the enjoyment of the "good things of God" and has had every opportunity of becoming acquainted with the loveliness of his character, that he must go into everlasting burnings" and "devouring flames," "lie down in sorrow and bear the wrath of God in the company of Devils and damned spirits, to learn how lovely God is? Cred at Judæus Apello, non ego. Oh how many "twistings and turnings" must be employed to defend error! If there be any relief for the dark prospects of the wicked as to the future, it must come only from this source, viz: that the bible has disclosed some method of *future* relief, some encouragement that *future* reformation and penitence will restore ~~the~~ lost favor of God. But alas! where is this to be found? On this subject of unspeakable and everlasting moment, of tremendous interest, there is not *one* assertion—one word even in all the Book of God which, when construed by the usual laws of language, can afford a gleam of hope. Where is another state of probation described? What are the means of grace to be enjoyed in *Hell*?

Is it the preaching of the gospel? Is it the influence of the spirit? Who *preaches* in the bottomless pit; or how does the spirit of God dwell with blasphemers and reprobates? Will *misery* of itself make men penitent? And this, in a world from which the means of grace are excluded? All, all makes against such a supposition. There is not a sentence in the scripture, which asserts it or gives any countenance to it. All the warning, and exhortations of scripture, go upon the ground of men's *present* state of trial being their *final* and *decisive* one. If there had been another state of probation, would not the sacred writers have spoken of it in plain terms?

4. Will all love God and man in this world? "By their fruits, ye shall know them." Many a man has been known to die suddenly with the most bitter curses against God and man on his lips. Is this a *fruit* of love? "Ye shall die in your sins." What! and be saved from them too? "I know you that you have not the love of God in you." The enemies of Christ hated him to the last, "murdered the Lord of life and glory." So he says of his people, "ye shall be *hated* of all men for my name sake." Daily observation corroborates this

Will all *love* hereafter? What will there be then

to induce them more than here? Has the love of God been so displayed in "the place of reformation" that he will appear more lovely to the sinner than he did in all the rich displays of his goodness on earth? We are unable to tell from his description of the "place of reformation," whether it will be a place of "pain, anguish, sorrow and punishment to induce his kind of repentance, or whether it is a place of great happiness, and that it is intended the goodness of God shall lead the inmates to repentance and love. If the latter, how can it be proved that the goodness of God will be more effectual there than here? If the former, then I demand proof how their *punishment* will destroy the love of sin, and induce the sinner to love God more than the same means here? Has he himself a distinct idea or knowledge, both of the place and means of reformation? If he has, whence did he obtain it? Certainly not from the word of God. Has he been there himself to learn and explore the place? or has a special messenger from the world of spirits been despatched to him, for the benefit of man? If not, has he not learned it from Popish or Pagan books and philosophy? And does he suppose an enlightened public will take for argument on such a point, the *Traditions of Monks*, or the *legends of*



Paganism backed by his own *assertion*? It may be his friend Ballou in his History of Primitive Christian Writers may give him some light on this subject. His language is this, pp. 43,44 :

The book which "contains the *earliest explicit* declarations extant of a *restoration* from the *torments of Hell*," about the middle of the second century, called the Sybilline oracles, was a gross *forgery*; to use his own language, "brought forth in iniquity." Such was the origin, not of modern Universalism but of Restorationism, with which the gentleman loves to claim fraternity! This then is the foundation for Mr. A.'s belief that "all will comply with the gospel terms." And must we be called upon in this day of light to *disprove* a doctrine of such an origin? Purgatory was the first edition of this Pagan legend and Restoration second.

5. Will all obey God in this world or the next? Did the Antediluvians who were drowned for their disobedience? Did the Sodomites who were destroyed by fire from heaven, and who in the times of the Apostle Jude were yet "*suffering* the vengeance of eternal fire"? Or

"Did the wicked Sodomites,  
When God bade Lot retire,  
Go in a trice to Paradise  
On rapid wings of fire"?

Oh! but this is "the eternal fire of God's love," say Universalists. Then the Apostle was a great blunderer, for he says they *suffered* it instead of *enjoying* it. Did the Canaanites obey God, who were so wicked that God would not have them curse the ground any longer? or was it true that "so all the wicked Canaanites,

To Joshua's sword were given;  
The sun stood still, that he might kill  
And pack them off to heaven."

But the idea that all will obey God on earth, is disproved by every man's daily observation, and by the history of the world. And that they will all obey God in the other world, is an assertion too preposterous to waste time in disproving, and until there is something more than *assertion* to establish it, or the oracular response of Sybil, it is folly to enter into an argument on the subject.

Truly Universalism for *variety* and *contrariety* is like unto the inhabitants of Noah's Ark. There are in it all sorts of four-footed beasts, a great variety of reptiles and birds of prey. And as to agreement, they are neither like the *clean* nor *unclean* beasts in the Ark, for there is neither *seven*, nor scarcely *two* that agree. A man may believe in a God or be an Atheist, believe in future punishment, or no future punishment, and a thousand

other varieties, and yet be a good Universalist. I now contend that Mr. A., as an honest man, ought frankly to acknowledge his error, for he has said he believes salvation cannot be experienced unless a man complies with the gospel terms of salvation. We have proved that multitudes have already died who neither complied with these terms here, nor ever will hereafter. Hence his is a most erroneous belief, and he should confess it.

SECTION 9.—UNIVERSAL SALVATION. We are now prepared to consider the *leading tenet* of Universalism, viz, that *all will be saved*. Page 68: "All nations who ever have, do now, or will hereafter exist on earth, all whom God has made, or ever will make in our world, shall in due time be brought into a condition of mind and heart to worship the Lord in the beauty of holiness." Again on page 73: "It is God's will, His purpose, His determination, that all men shall be saved, and come to the knowledge of truth." This same sentiment is expressed in a variety of forms throughout the book. The idea is the *final salvation* of *all men*. In this the varieties of Universalism are in unity. The reader will bear in mind that Mr. A. has confessed salvation can be experienced *only* by complying with the gospel terms. He will also remember

that we have already *proved*, millions have died without this compliance, and probably we have no reason to doubt, millions more will "die in their sins." We have also shown there is no foundation, either in reason or scripture, for the belief that they comply with these terms in the next world, that it is like the "baseless fabric of a vision." The quotations at the head of this section are only a repetition of the same idea already disproved. And hence we could safely let it rest without any farther argument. But we propose for the present to inquire, what Universalists mean by salvation. They contend that all men will be saved. Saved from what, I ask? Mr. Austin quotes Math. i, 21, for his answer: "He shall save his people *from* their *sins*." Does this prove that He will save *all* men from their sins? No, but *His people*. Are *all His people* in the bible sense of the term? When God promises a new heart, He says *then* "I will be their God, and they shall be my people." Were they His people before? surely not. Beside the Savior says to some, "ye shall *die* in your sins," will any of his people thus die? It is evident then, He will not save all "from their sins" in this world—that those who are not saved here, will not be hereafter. See Sections 8 and 13. He does not

save all, either from the love, dominion or praise of their sins. *From what* then does He them? From present punishment? This Universalists *deny*. For they contend that there are *means* by which the sinner can escape an *iota* the *full* amount of just and deserved punishment. This sentiment, it is true, is a most *willful perversion* of God's word. And the passage on which they *chiefly* rely to establish their belief, plainly contradicts them. Ex. xxxiv, 6,7: "And the Lord God, *merciful and gracious, long suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin*, and that will by *no means* clear guilty." Now I ask what do all these terms mean. Examine any Lexicon under heaven as to signification, and say if you can that the Universalist interpretation of this passage is correct. It contradicts most barefacedly, both the *usual* and *usual* meaning of all these words.

Beside, will not every man's common sense tell him, that those whose "iniquity, transgression sin" have been forgiven, are *already* "*cleared, delivered from just and deserved punishment?*" Section 8. When these are forgiven, their *gu*

*necessarily* removed. For as long as this *presses* upon them, they are liable to punishment. Hence they cannot be called the *guilty*. But the *guilty* whom he will by *no means* clear, are those who remain wicked, will not comply with the gospel terms, and those who deny all the fundamentals of the Religion of Christ.

This text then instead of favoring Universalism is plainly and *directly* against the whole system. I see no other way for them to carry the day, than by getting up a Universalist dictionary. This in itself would be a curiosity! But to return from this digression. Universalists deny that the sinner is saved from present punishment. And that they are not saved from *future* punishment they also affirm, because there is no future punishment to be save from—as most of them contend. From what are they saved? “They are saved from the *commission* of sin,” says Mr. Tainter, one of these knowing gentry! Then every Universalist lives *without* sin, is a *Perfectionist*, or he is not saved at all. But mark his illustration—“the drunkard ceases to get drunk, and is thereby saved from the sin of drunkenness.” Wonderful logic! Most profound, worthy of being adopted as a text book in our colleges!! But does it therefore follow that *all* men

cease from sin who become Universalists? Nay, do *all* cease from drunkenness? *Facts* prove the contrary. Now we may legitimately infer from the above, that the profane swearer is saved from the sin of swearing by *ceasing* to swear, the thief from the sin of stealing by ceasing to steal, the murderer from the sin of murdering by ceasing to murder, &c. This, *if true*, would seem to be a way of salvation sufficiently easy to satisfy the most fastidious. But in the Bible, *sins* are called *debts*. If this be the *modern* way of paying debts, *rogues* may find countenance and *advocates* in Universalist pulpits, for their practice in not paying their just debts; and all they need do, to satisfy their creditors, is to cease trading with them! If Universalists *practice* their own *theories*, they are bound to take this method of paying their debts. Peter Dens scarcely outvies this in corrupt teaching! I repeat the question again. From what are they then saved? Are they saved from *trouble*? Are they not troubled as other men? Do they not meet with losses, bereavements and afflictions as well as others? Then in what does their salvation consist? They are not saved from sin, or the commission, love or dominion of sin. They are not saved from trouble or punishment or even from hell

itself, for all the hell there is they profess to suffer. Murray and his comrades preached that the sinner dying in his sins, lies down in sorrow; death and the grave, darkness and hell receive him, and he shall rise to the resurrection of damnation. But Hosea Ballou exploded this idea too. They suffer then all that there is for a sinner to suffer, and cannot be saved from it.

Proof 1. Mr. Williamson (Expo. of U., page 15) says: "One of the peculiar doctrines of Universalism is, that *no man can by any possibility*, escape just punishment for his sins—neither forgiveness, nor atonement nor repentance, nor anything else can step in between the sinner and the penalty of the violated law." 2. Mr. Grosh (Univ. Companion, page 6,) says: "Universalists believe that there are no means whereby the guilty can be cleared from proper and necessary punishment. Punishment is *absolute* and *unavoidable*." 3. Mr. Sawyer agrees with this. 4. Whittemore, says: "The punishment of sin cannot be avoided." 5. Skinner, says: "Justice will have all its demands, every man shall suffer to the full extent of his deserts—there is no remission of punishment either on account of the Savior's death or the sinner's pen-



itence." 6. Williamson says: "It was no part of the object either of the labors, sufferings or death of Christ, to open a way by which the guilty could evade the rod of his Father's justice." 7. "Forgiveness," says A. Kneeland, "can be nothing more than a manifestation of God's unchangeable nature to the sinner." 8. O. A. Skinner, says: "The common opinion that forgiveness is a remission of punishment is incorrect—the person who has been forgiven, has suffered the proper punishment for his sins." Who ever heard of such forgiveness before? Why every convict in prison should feel very grateful that after he has suffered the full deserts for his sins, he shall yet be forgiven! What amazing gain in such a scheme! Job's friend knew very little of modern theology, when he said, "God exacteth of thee *less* than thine iniquity deserveth."

David was in the same predicament, for he said "God hath not dealt with us *after* our sins, or rewarded us according to our iniquities."

The gospel then, according to these wise men, saves from nothing—salvation means nothing—an obsolete term and of no use. Yet they bitterly contend that all will be saved. But inasmuch as there is *nothing*, absolutely nothing, from which

sinner can be saved, I suppose they intend by the phrase, that all will be admitted to heaven. Let us then examine this ground. How do they prove it?

1. From a class of texts in which Christ is said to have died for all. But do these passages say that *all will be saved*? A way opened for salvation is one thing, and to walk in that way is entirely another. Beside, is it honest for men who deny the vicarious atonement of Jesus Christ, and who assert that "neither forgiveness nor atonement, nor any thing else, can save the sinner from the full punishment of his sins, and that it was no part of the object of the sufferings or death of Christ to open a way by which the guilty could evade the rod of justice?" Is it *honest*, I say, for such men to quote passages of scripture in favor of Universal salvation, which passages have *no meaning*, if you take away from them the idea of the atonement? Does it not show that whilst they boldly deny the only proper signification of these passages in order to carry out their views of the atonement, yet for convenience sake, when there is *another* doctrine to be proved, viz, Universal salvation, they are willing their hearers should think that *they still believe* in a vicarious atonement? What else are they quoted for, if not to prove that Christ died as a substitute

for sinners. If they do not mean this, certainly they can be of no advantage to prove that all will be saved.

I charge upon them, then, the most barefaced dishonesty in perverting these passages. 1. In showing that there is no vicarious atonement. 2. That yet sinners are saved by the death and merits of Christ. The design is to make the Bible like a nose of wax, and gull the people by most willful perversion of truth.

2. They attempt to prove it from a class of texts in which it is said God has no pleasure in the death of the wicked.

But do these texts say that *all will be saved*? No. Our legislators have no pleasure in seeing any of their fellow-citizens hung or incarcerated in the black cells of a prison. Yet does it follow that no man is ever hung and justly too, and by the approbation of these very legislators? or that no man is imprisoned either for a few years or for life? God had no pleasure in the destruction of the Antedelvians or Sodomites, or the rebel Korah and his companions, yet he did destroy them. So it is said, "he does not afflict *willingly* or grieve the children of men," yet he does afflict them. He solemnly declares he "*has no pleasure in the death of*

him that dieth," yet Jesus Christ says, "Ye *shall die* in your sins." "God is not *willing* that any should perish." Now comes the profound logic again. "Whatever God wills, will come to pass; He *wills* the salvation of *all men*, therefore this will come to pass!!"

Let us try this syllogism. He wills that all should come to the knowledge of the truth and to repentance, in the same sense that he wills the salvation of all. But shall we infer from this that there are *no impenitent men* who are *ignorant* of the truth? The truth is, God wills the salvation of all in the same sense that he wills the immediate repentance of all. There is no passage of scripture where it is said God has *decreed* or *determined* that all shall come to *metanoia*, or repentance to salvation, although he is *willing* that all should come. The same may be said with reference to the *salvation* of all. The word *willing* is *boulomenos* from *boulomai*, to *wish*, to *will*, to *please*. Then the Apostle says God does not *wish* that any should perish, or if you please, he does not *will* that any should perish. But this is far from saying that all will be saved. If we use the word *will*, then the text merely shows that God has not determined

*unconditionally* that any should perish, whether they come to repentance or not. The Savior himself says, "Him that cometh to me I will in no wise cast out."

So *any* sinner who comes to repentance and the knowledge of the truth, shall not perish. Does this text then prove that all will be saved? No more than it does universal damnation. 1 Tim. ii 4: "Who will have all men to be saved and come to the knowledge of the truth." But we read in 2 Tim. iii, 7, of some who "are ever learning and *never able* to come to the knowledge of the truth." This being true as we have already proved, (see Repentance) I ask, is it possible that the word *thelei*, "will," can mean a positive determination of the Divine mind that all should be saved? It is just as positive with reference to their coming to the knowledge of the truth as it is to their being saved, and the former according to Mr. A. is necessary to the latter. It simply implies a willingness on the part of God that all should be saved, but it does not follow that all *will be* saved. What then becomes of Universal salvation? Is it proved either from the Bible or common sense? I leave the candid reader to judge. We have proved, and Mr. A.

asserts that all are not saved in this world, and that those who are not saved here will never be saved. See sections 8 and 13.

SECTION 10. RESURRECTION.—Mr. A. asserts on page 90: “In the resurrection state, all will be *incorruptible* and immortal, and shall bear the glorious image of Christ, the Son of God.”

Here it will be necessary in the first place to understand terms. What then does he mean by the *resurrection state*? From what I heard him state in the sermon already alluded to, it is simply this: When a person dies, his soul dies with the body or sleeps in it for a period, he could not tell how long; it might be a day or longer, and then in some mysterious way it became disentangled from the body and went to a place of reformation. That, he stated, was the only resurrection he believed in. (If he should deny the above it can be proved.) Clearly then, he does not believe in the resurrection of the body, but merely in that of the soul. So then of necessity, the resurrection state commences with an individual the moment his soul becomes disentangled from the body. Now if this be true, then the assertion at the head of this section is *not true*. For how can a soul that is under the necessity of going to a *place of reformation* in order to be pre-

pared by discipline, punishment and instruction for the holiness of heaven, be "incorruptible, and bear the glorious image of Christ?" Error requires a good memory to avoid clashing. Can a person be both *prepared* and *unprepared* for heaven at the same time?

To "bear the glorious image of Christ," is the surcest preparation for heaven—to possess this image with all its lineaments and features, is the highest aim of the Christian—to be like Christ is the chief happiness of heaven, as the Apostle declares: "Beloved, it doth not yet appear *what* we shall be, but we know that when He shall appear we shall be *like Him*," &c. To be like Christ, is to be delivered from the last remains of sin and the last of its evils, and to be restored to the *full, rich* and *eternal* enjoyment of God's favor in heaven.

And yet Mr. A. contends he does not believe *any* one enters heaven immediately after death or even after he is in the *resurrection state*, which commences as soon as the soul is "disentangled from the body," but that then, though "bearing the glorious image of Christ" as he asserts, he must still go to a "place of reformation." This would make God a strange moral governor, and the Bible *supreme nonsense*! Universalists can see no *justice*

or reason for there being a hell in the future world, but Mr. A. professes to see good reason why every one, even though some may be abundantly prepared to enter heaven, should go to a place of reformation or purgatory.

The reason for this is, I suppose, that they may receive more instruction in reference to the glories of Romanism and Universalism, without opposition from the Orthodox! For these heresies are so perfectly irrational, they will need all their time here and a *long time* in the place of reformation with its fiery discipline, to prove to a candid mind that Universalism is true. And after all, I have no doubt many will disbelieve it. This Universalist view of the resurrection state is contradictory both to reason and scripture. The former we have already shown; the latter we shall now attempt to show. "The cardinal *doctrine* of Christianity which all the rest subserve, is the justification of a sinner, his deliverance from the bondage of sin and perfect happiness in heaven, through faith in the atoning sacrifice of Jesus Christ. The cardinal *fact* of Christianity, without which all her other facts lose their importance, is the resurrection from the dead of this *same* crucified Savior, as the *prelude*, the *pattern* and the *pledge* of the resurrection of his fol-



lowers to eternal life." Against this great *fact* the children of disobedience from the Pharisees of Jerusalem down to the *scoffers* of modern days, have leveled their batteries. One assails its proof—another its reasonableness—all its truth. When Paul preached the resurrection before the court on Mar's Hill, the Athenian philosophers *mocked*, a short method of refuting the gospel which is likely from its convenience to continue in fashion. But that Christ was raised from the dead, there is proof as *clear*, as *creditable*, as *positive* and almost as *abundant* as that there is such a place as Auburn in Cayuga county. A man who denies this, will not certainly have the audacity to claim the title of *Christian*. Such a claim under such circumstances, would be conclusive evidence of *insanity* or the greatest degree of moral depravity! I believe it is an *admitted fact* among all or nearly all, who bear the Christian name, that the same Jesus who was born of Mary, suffered death under Pontius Pilate, and was buried in Joseph's new tomb, arose again the third day from the dead. The importance of His resurrection, may be found in 1 Cor. xv, 12-20: "Now if Christ be preached that He rose from the dead, how say some among you that there is *no* resurrection of the dead? But if there be *no res-*

*urrection* of the *dead* then is *Christ* not risen, and if *Christ* be not risen, then is our preaching vain and your faith is also vain," &c. "But now is *Christ risen* from the dead and become the *first fruits* of them that slept."

From this *admitted* fact, I wish to draw the same conclusion the Apostle drew, for the consolation of the Thessalonians. 1 Thess. iv, 11: "For if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with him."

The departed saint *sleeps*—not that the souls of the righteous remain unconscious and torpid for a *day* or an indefinite period. This cheerless doctrine may do for those whose hearts have never been warmed by the love of Jesus, but it was not the doctrine of Paul. The Lord have mercy on those for whom such a prospect has any charms!

Paul considered that "to be absent from the body," was "to be present with the Lord." The Savior said to the thief, "This day shalt thou be with me in paradise." These declarations clearly show that neither the Savior nor Paul, believed that the soul *slept* or *died* with the body; but that there is an *immediate* transition from this life to the other; that there was neither purgatory nor place of reformation between the death of the believer

and his entrance into glory. Nor was it needed by them that sleep in Jesus, for like Paul, they are "ready for their departure;" they *have* fought the good fight; they *have finished* their course, and "*henceforth*," from this time forward, "there is laid up for me a crown of righteousness," &c. According to Mr. A., Paul's course was *not* yet *finished*, but he must go and finish it in the place of reformation! The believer's *body* sleeps, but it *sleeps* in *Jesus*. Death which dissolves every other tie, touches not our union with the Lord Jesus. Even the *bodies* of his saints are in Him; they are still the members of his body, of his flesh and of his bones." "Know ye not," says Paul, "that your *body* is the *temple* of the Holy Ghost. The human spirit is fled, but shall death expel the spirit of God from his own temple? No, he still keeps it for himself. It shall *change*. It must see corruption, but yet it is the Savior's property, an object of his care and love. He does not scruple to call the church's dead his own body. Is. xxvi, 19: "Thy *dead* men shall *live*, my *dead body* shall they arise."

Their *sleeping in Jesus*, proves that all the rights and privileges belonging to believers in virtue of their union with Him, remain to them after death, *undiminished and unimpaired*. Dead they are, but

dead in Christ. They are as much comprehended in His covenant, summed up in Him as their head, represented by Him as their advocate who has all their claims in his hand for their benefit, as they possibly could be when here on earth. This being proved then, that their bodies sleep in Jesus, and that though asleep they still have all the rights and immunities of the Christian, we argue with the Apostle, that they shall be *raised again like their Divine head*. Whatever else a man may deny, he cannot deny without a blush, that the Bible teaches the resurrection of the body. "The very gates of hell," said an eminent servant of God, "in the shape of that unhallowed philosophy which fritters away the most precious Bible truths into *Eastern metaphor* and Jewish allegories, have not ventured to tamper with the faith of the resurrection." This good man could not foresee the wisdom of this age which attempts to prove that there will be no resurrection of the body. But if Christ the head was raised with the *same body* that suffered, *even* so his people shall be raised with the same body that sleeps. That *His* was His own identical body that had been crucified and buried, is a truth too plain for any man in his senses to deny.

There was a change wrought upon it we confess.

by the "working of his mighty power which he wrought in Christ when he raised him from the dead," but this change did not destroy his identity, for his disciples knew him after his resurrection, although he appeared to them at various times and on various occasions. Beside, to show doubting Thomas the *identity* of His person, yea of his *body*, he said to him, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side and be not faithless, but believing." Upon this evidence, Thomas believed. "Now," says Paul, "if we *believe* that Jesus died, and *rose again even so* them also that sleep in Jesus will God bring with him." Was His soul in paradise the very day he suffered? So is the believer's soul the very day he dies. Did His *same body* that suffered rise again from the dead? So shall the *bodies* of his saints, or else there is no *similarity* in the resurrection.

Hence, Mr. A.'s idea of the resurrection is contrary to scripture. The bodies of the saints shall rise; the organization, lineaments and expression of that self-same human being, with whom we were conversant on earth, otherwise it were a *new creation* and not a resurrection. It will be reanimated by that self-same spirit that forsook it at death,

otherwise it were a different being altogether. *Anastasis*, resurrection, signifies to *place*, or *stand up*, *stand again*; who shall *stand up* or *again*, but those who ~~before~~ were lying down! John xi, 23: "Thy brother shall *rise again*," *anastesetai*. Here was the promise.

Now let facts interpret the meaning of the word, and we will find no "disentangling of the soul from the body," as constituting the resurrection. Lazarus had been dead four days; his body already was corrupted and the spirit had fled. Eccl. xii, 7: "Then shall the *dust* (body) return to the *earth* as it was, and the *spirit*," then, at the same time the body returns to dust, "shall return unto God who gave it." The soul or spirit of Lazarus departed from his body at death, hence there was nothing but his body in the grave. Now mark the promise: "Thy brother shall rise again." Then the fulfillment, xi, 44: "Lazarus come forth; and he that *was dead* came forth bound hand and foot, with grave clothes," &c.

Facts then tell us, that *resurrection* means a *raising* of the *body*. It was so with reference to Christ himself; it was so with Lazarus; and it was so at his crucifixion when "many *bodies* of his saints which slept, arose and come out of the graves af-

ter his resurrection:" Math. xxvii, 52, 53. So also in the resurrection of the just, the bodies of the saints shall be raised; they shall be found in Christ's train, adorned with his *likeness* and *partakers* of his *glory*.

But how are these transformations to be effected? By that same *power* which "*calleteth* things that be not as *though* they were." Let the quibler puzzle himself with the theories about personal identity. Let him talk about one part of the body buried in Asia, another in Africa, and a third in Europe. Let him ask as many questions as he can devise about limbs devoured by ravenous beasts and become by nutrition part of their bodies, and these again by others, and so on *ad infinitum*. Let him ask ten thousand such questions, and what does it all amount to? See the answer in 1 Cor. xv, 36-54: "Thou fool, that which thou sowest is *not* quickened *except it die*," &c. It must die before it can quicken and sprout. There is a great change in the grain we sow by rotting and sprouting again, yet who denies the *identity* of the wheat? None but a fool! But it is said, "that which thou sowest, thou sowest not that body that shall be, but God *giveth* it a body." Let common sense interpret for us. When a grain of wheat is sown, we do not gather

again that *same grain unchanged*, neither do we gather a different *kind of grain*. But whence comes the *new grain*? Does it not receive its life, nature, nourishment, quality and form, directly from the old? Is it not in fact the old *quickened* and in a new dress? And hence is it not the same with the body or dress God gave it? "*So also is the resurrection of the dead. 'It (the body,) is sown in corruption, it (the body) is raised in incorruption; it (the body) is sown in dishonor, it (the same body) is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; and as we have borne the image of the earthly, we (the same persons) shall bear the image of the heavenly.'*" "*This corruptible must put on incorruption, and this mortal must put on immortality.*"

The Apostle then plainly asserts that the *same body* that is sown shall be raised again, but changed as the wheat is changed. Like a house undergoing repair, the body may be taken all asunder and dissolve into its original elements; yet the great Architect, God, *can* and *will* gather together all its parts, and it shall be raised a changed, spiritual and glorified body, but yet the same body "*clothed upon with its house from heaven.*" It will be time



enough for the objector to plead his difficulties when God shall commit to him the raising of the dead. For us it is sufficient that He who rears up the living blade from the rotted grain, will be at no loss to rear up an incorruptible from a corrupted body, through what forms and varieties soever it may have passed.

The main question, however, is not what Omnipotence *can* do, but what it *will* do. Will God raise the dead? Yes. His promise insures it. God has engaged to "raise his people up by Jesus, and present them together with him." Jesus has said: "I am the Resurrection and the life; he that believeth in me, though he were *dead*, yet *shall* he *live*." The Apostle John "saw the dead, small and great, stand before God," &c. But before this could take place, they must be raised from the dead. Many have already been raised; Christ raised many while on earth. Finally we have, as a sure pledge of its accomplishment, the resurrection of Christ, and hence said he "because *I live*, *ye shall live also*."

The question now arises, will all the dead be raised "incorruptible, bearing the glorious image of Christ," and hence happy forever? If the bible be a common sense book, and can be interpreted

by people of common sense (and certainly to such it was addressed, and that too that they might understand it, else it is no better than a *sealed book*); if it be not all *metaphor* and *figure* and *parable*, then it clearly teaches that there will be a *difference* between the resurrection of the righteous and wicked, both in *order* and *nature*, and therefore Universalism cannot be true. But if it be all *metaphor*, figure or parable, then Universalism cannot be true, because heaven itself may be mere *metaphor*. God may be a *metaphorical* God, a future existence a *metaphorical* existence and salvation a *metaphorical* salvation. In either case Universalism is *false*. That they would rather the bible should be all metaphor, than teach the doctrine of endless punishment, is clear from their eagerness to turn every thing like evangelical doctrine into metaphor. But what says Inspiration in reference to the resurrection? Job xix, 25-27: "For I *know* that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin," or "though, after I awake, worms have destroyed this body, yet *in my flesh* shall I see God, whom *I shall see* for *myself*, and *mine eyes shall behold*," &c. Clearly this implies the resurrection of the body, and that Job anticipated perfect

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Prov. xi, 7: "When a wicked man dieth, his expectation shall perish." Eph. ii, 12: "Having *no hope* and *without* God in the world."

2. The above solemn declarations prepare us for the following description of the resurrection. Dan. xii, 2: "The multitude of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This certainly would seem to a candid reader to intimate a difference in the resurrection state between the righteous and wicked. Mr. A.'s perversion of this passage is too puerile and contemptible to deserve any notice. And who the "*enlightened* commentators" are that agree with him, it would be quite a gratification to know. Perhaps Dr. A. Clarke is one. Nay he cannot show *one* respectable commentator that gives that as the true meaning of the passage.

John v. 28,29: In the previous part of this chapter, the Savior shows the co-operation between him and the Father, and that whatever works the Father does, the Son does the same also. Among these works was the raising the dead. 1st. Those "dead in trespasses and sins." Ib. 25th: "The hour is *coming* and *now is*, when the dead shall hear the voice of the Son of God, and they that hear shall live."

tion of the physically dead. *not at this,* at the resurrection trespasses and sins," you shall s than this, "for the hour *is com* that are in the graves shall shall come forth (like Lazarus,) good unto the resurrection o have done evil unto the res tion."

This text speaks plainly o resurrection, and that this d sound reason, viz, on their c Hence the *unreasonableness* destroys the difference bet But he who quickens the de good and evil deeds give c acter of their resurrection, evidence of a resurrection t resurrection to damnatio

Lord Jesus Christ, and rather than do this they preferred to suffer "that they might obtain a *better* resurrection." "Better" than what? Evidently, better than they would have obtained, had they denied Christ, or better than those who neglected "this great salvation." Here also is a difference in their resurrection. Rev. xx, 6: "Blessed and holy is he that hath part in the first resurrection." "Are those blessed and holy" who have no part in this first resurrection, and on whom the second death has power?

"Oh! thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord"! Acts xxiv, 15: "There shall be a resurrection of the dead, both of the *just* and *unjust*." This is their character not only in this world, but when they are raised from the dead—they are raised, the *just* and the *unjust*. If so, are they all happy, "bearing the glorious image of Christ"? Let reason and common sense answer.

We have then established the following points: There will be a general resurrection—not of souls, but of bodies; there shall be a difference in their resurrection, as great as the difference between happiness and misery, life and damnation, and hence none but the righteous who have a part in the first

resurrection will be happy in the resurrection state, or "bear the glorious image of Christ."

SECTION 11. THE JUDGMENT DAY.—Page 95: "I deny" says Mr. A., "that the Bible gives the slightest sanction to the notion of a future general day of judgment."

The reader is doubtless prepared by this time to hear, with little or no astonishment, Mr. A. *deny any and every* doctrine of the gospel of Jesus Christ; but should he still have a lingering doubt, we shall endeavor, by the presentation of facts, before we close to dispel it.

He asserts that "in the scriptures the day of Judgment signifies the *era*, when Christ by God's appointment reigns over the world, or the gospel dispensation. When that dispensation commenced, Christ commenced judging *on the earth*. "The Judgment seat of Christ" is a *figurative* form of expression, indicating the tribunal, the power, the authority of the Redeemer." All the day of Judgment there ever will be, according to his theory, is in this world. For he declares with reference to the passages usually quoted to prove a general judgment "*not one of these passages* have reference to the *future* life, but *all* are descriptive of the reign of Christ in this world." Now if *this* be true,

then his theories respecting a place of reformation are not true, because if Christ be not judge in the future world, as well as in this, and do not exercise that office there, by whose authority I ask are those who "die in sin" sent to a place of reformation, and thus kept out of heaven for a season? And after they have remained there their allotted time, by whose judgment are they adjudged fit candidates for heaven? "The Father judgeth *no man*, but hath committed all judgment to the Son," but if the Son's judicial district is limited by the boundaries of this world, who "rides upon the *circuit* of the heavens"? and who passes judgment upon the inmates of the Universalist school in the other world? Is this left to the judgment of their teachers? But we have already proved this theory of reformation absurd and unscriptural, and we shall now attempt to show that this with reference to the judgment is no better. Whether we succeed or not, to be consistent he must give up one or the other of these theories—they clash with each other.

The phrase, "Now is the judgment of this world," does not relieve the Universalist from his difficulty. If I was partial to the word metaphorical, I would say it was a metaphorical expression. But I prefer a more honorable course to get rid of an apparent



difficulty. The Savior here evidently speaks with a divine exultation and triumph—"Now the year of my redeemed has come, and the time prefixed for breaking the serpent's head, and giving a total rent to the powers of darkness—now that great work is to be done, which has been so long *thought* of in the divine counsels—so long talked of in the written word, which has been so much the hope of saints, and the dread of devils. If we understand it as a physical term, "now is the *crisis* of this world," then it would signify the sick and diseased world is now upon the turning point, this is the *critical* day upon which the trembling scale will turn for *life* or death, to all mankind. All that are not recovered by this, will be left helpless and hopeless. If we understand it as a law term, as it more properly is, then the Savior means, "now is judgment entered, in order to the taking out of execution against the prince of this world." The death of Christ was the judgment of this world.

1. It is a judgment of discovery and distinction. Now is the trial of this world, for men shall have their character according as they value the cross of Christ. To some, it is *foolishness* and a *stumbling block*—to others the *wisdom* and the *power* of God.

2. It is a judgment of favor and absolution to the

chosen ones in this world. Christ on the cross interposed between a righteous God and a guilty world, as a sacrifice for sin, and surety for sinners. So that when he was *judged*, and iniquity laid upon him, it was the judgment by which salvation was procured for all that believe.

3. It was a judgment of condemnation against the powers of darkness. At the death of Christ there was a famous trial between Christ and Satan, the promised seed and the serpent. The trial was for the world and the lordship of it. The Devil had long borne sway among the children of men, and he was determined to maintain it. He offered to compromise with Christ (Luke 4)—he was willing to give the kingdoms of this world to Christ, provided he would hold them, *by, from and under him*. Christ rejected his proposition, and now would try it out with him. By dying he takes off the forfeiture to divine justice, and then fairly disputes the title with Satan, and recovers it in the court of heaven. Hence Satan's dominion is declared to be an usurpation, and the world adjudged to the Lord Jesus Christ as his right.\*

I will here give the comment of Prof. Tholuck, whom Mr. A. claims for a Universalist. "*Kosmos*

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\*See M. Henry's commentary in *Loco*.

*outos*, this world, embraces all those who do not belong to the kingdom of Christ, and cannot abide in him—therefore all the ungodly. What is the *Krisis*, judgment exercised over the kosmos? The ordinary force of the word is entirely adapted to the whole context here. When God judges wickedness objectively, his judgment is that of *rejection*, but the *power* of that which God objectively rejects must perish subjectively, that is, in this world." That is, the power of Satan, who is rejected objectively, must perish in the world—must come to an end.

"By his appearance in the world, by his last passion and death, Christ breaks down the dominion of sin, the kingdom of God comes in with power, the rejecting judgment of God against wickedness is fulfilled, and the Savior beholds Satan fall like lightning from heaven. For if the power of the kingdom of evil is broken down by that *great fact* of *Redemption*, then is the power of Satan also, who is the ruler over this kingdom, broken down with it." Prof. T. then makes this *Krisis* to mean the breaking down of Satan's authority in the world, but says not a word of its being the day of Judgment on the characters of men. Prof. T. agrees with M. Henry and all the orthodox. How much of a

Universalist is he then? \* Mr. A. counts without his host.

It is evident then he perverts this passage, and wrests it from its true signification. Having now overthrown his strong fort in favor of the day of judgment being in this world, let us proceed to

\*That Prof. T. is not a Universalist, I refer the reader to his commentary on St. John. He believes in the deity of Christ. See note on John iii, 13: "To ascend into heaven and descend, is a figurative expression, descriptive of the fact that his BEING was with God whilst his MANIFESTATION was in humanity. No one has ever been able to go out of humanity, and ascend up to heaven, except HE who from a higher state of existence entered into humanity; whilst at the same time he STILL continues to retain a SUPERHUMAN BEING, the DIVINITY does not cease to be immanent in this humanity." John v, 19-21: "If you are able to separate the brightness of the sun from the sun, then you may separate the WORD from the FATHER." Ib. vi, 19-21: "Why did he not ascend into the ship? Because he wished to perform the greater wonder, and to make his DIVINITY more evident to them." Ib. x, 29: "He and the Father are ONE—one in power; but if one in power, then also one in the Divinity or Godhead." He believes in vicarious atonement. See note on John x, 18; xvi, 10. In the inability of the sinner: John v, 21. In the resurrection of the body: John v, 19, 21. Endless punishment: John v, 24. In the personality of the devil: viii, 44. How much of a modern Universalist is he?

prove that there will be a day of general judgment in the future world. That there will be a day of judgment for the final adjustment of all things, in which all the attributes of the triune God will be most gloriously and awfully displayed, can be denied by no candid reader of revelation. Suppose mankind had never been favored with the inspired volume, would not reason itself teach, if there be a God, a fit moral governor of the world, he must make a distinction between vice and virtue? We have abundant proof it did teach this, in the ancient heathen sages. Suppose with this principle we look abroad in the world, and see that *virtue* goes unrewarded, and vice unpunished, would it not produce a perplexity in the mind and give rise to the question "how can this be"? The reflecting mind would unhesitatingly adopt one or the other of these conclusions, either this God is not a fit moral governor, and has not power to administer justice, or there will be some other time, and some other place appointed for this important duty. Now suppose whilst the mind is in this quandary, God lets down from the throne of his glory, a volume containing his reasons for the apparent injustice in the government of this world—why sentence against an evil work is not speedily executed—why the

wheat and the tares are suffered to grow up together. And suppose he finish the narrative by assuring us that "He *has appointed a day* in the which he *will judge* the world in righteousness by that man whom he has ordained;" that *all mankind* "must appear before the judgment seat of Christ;" that "for every idle word that men shall speak, they *shall give an account in the day of judgment.*" Would not this be a satisfactory solution of the difficulty in the inquiring mind? If he disbelieved God, of course he would contrive objection against it, although reason and conscience and observation, all assented. Could such a man have the audacity to claim the title of believer in Divine revelation? Far, far sooner could the devils themselves—for they *do believe*, and tremble in view of that belief. Such a man "of all earth's mad men, most deserves a chain." But we have supposed a case which is exactly true to the letter. Men's minds were in this doubtful state, and "God at sundry times, and in divers manners spake by the prophets, and in these last days hath spoken to us by his Son." Their testimony is found in the Bible. In it God speaks as plain as the omniscient God can speak to dying men, that there *will be, shall be, must be a future judgment.*

Now, either men believe this testimony or they disbelieve it. If they disbelieve what God so plainly declares, they voluntarily cast themselves beyond the boundaries of christian charity, and have "no lot or part in this matter." It is one of the most fatal delusions that could ever take possession of the minds of men!

The certainty of a future day of general judgment, we prove from the following considerations:

1. The present condition of the world demands it. By a single glance at the history of God's dealings with the apostate inhabitants of this rebel world, any *candid* and *reflecting* mind will readily acknowledge that justice seems to have retired from the cabinet and secret councils of the Almighty, and that anarchy and misrule have taken his place. The marks of beauty, order and harmony are strikingly apparent in the physical world. Every thing is found in its proper place, moving on in majestic order. But when we contemplate the moral state of mankind during the ages past, we meet on every side revolting scenes of perfidy, avarice, injustice and revenge. Wars, bloodshed and plunder, mark the foot-steps of every nation under heaven.

Tyrants have exercised the most horrid cruelties, either to satiate a mad ambition, to quell a cruel

revenge, or afford themselves amusement at the sufferings of others. Superstition and idolatry have destroyed millions of the human race.'

A set of villians, misnamed *heroes*, have mounted the backs of their people like Balaam his ass, and driven them over the face of the world, often against their remonstrance, turning fruitful fields into a wilderness, burning towns and villages, plundering every thing valuable, and filling the earth with misery. This is the brief but comprehensive history of an Alexander, of a Xerxes, of Alaric the scourge of God, of the inhuman Tamerlane, of bloody Nero, whose monument was erected on the tears, the sighs and groans of the victims of his sportive cruelty, and his epitaph written with their blood. Another of these renowned murderers was Bonaparte, whose bloody track will never be effaced from Europe. But the villian that outvies the whole in cruelty, plunder, rape and murder is Antichrist, the *man of sin* and son of perdition. His is a deep laid, legalized system of torture and unheard of cruelty. And if there be no day of judgment in the future world, where all his wickedness, both secret and open, shall he make known, the millionth part of the tears and groans, and sighs, and tortures, and rapes, and murders that have been



caused and committed in the underground hells of the inquisitions will never be known.

Such in brief has been the strange history of the moral world in past ages. But if we look at the present age, we shall see also unanswerable reasons for there being a general judgment. Consider the prominent dispositions and principles which actuate the great mass of men—the avaricious idolatry which prevails even in Christian lands—the illegal and unchristian means often resorted to in order to gratify these unholy desires—the jealousies and contentions in families and neighborhoods—the readiness with which one neighbor will take an advantage of another—the bitterness of law suits—the intrigues in election contests—the thefts, robberies and murders daily committed—the mutinies and piracies often planned and engaged in—the aristocratic feelings of the rich toward the poor, and the heart-jealousies of the poor toward the rich. No careful observer can be a stranger to these heart-sickening scenes.

Are these disorders to continue so till the end of time, and is it not demanded then that there should be a day appointed for rectifying them—for examining into the nature of these scenes and the character of their actors—for defending the character of

God's moral government against the slanders of wicked men—for rewarding the virtuous and punishing the wicked?

Ah! we need not wonder when we see tyrants and profligates triumphing, and the virtuous trampled under foot—since the future world will present a scene of equitable administration in which the sorrows of the upright will be turned into joy and the triumph of the wicked into confusion and shame. “The great eternal scheme involving all, will then clear up apace. Then shall we see the cause why unassuming worth, in secret lived and died neglected. Why the good man's share in life was gall and bitterness of soul. Why the lone widow and her orphans pined in starving solitude, while luxury in palaces lay strutting her low thoughts to form unreal wants. Why heaven-born truth and moderation fair, wore the red marks of superstition's scourge. Why licensed *pain*, that cruel spoiler, that imbosomed foe, imbittered all our bliss.”\*

Were there no reckoning hereafter, the mind contemplating the history of the moral world would naturally exclaim, “Wherefore do the wicked live,

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\* Thompson's Winter.

become old, yea are mighty in power? Is there no reward for the righteous? Is there no punishment for the workers of iniquity? Is there no God that judgeth in the earth?" The present condition of the world then demands a future judgment.

2. The warnings of conscience foretell it. Conscience is that faculty which perceives right and wrong in action, approves or disapproves of them; anticipates their consequences under the moral government of God, and is thus the cause of peace or disquietude of mind. Conscience is not the faithful monitor it once was; sin has very much obscured its perceptions, yet it in part performs its office, approves of virtue and condemns vice, brings the violator of its dictates to its own bar and binds him over to the bar of God, showing him that he cannot go on with impunity. Justice may seem to be blindfolded now, and he may escape for the present its just retribution, but it will not be always thus, and therefore in the midst of their iniquities often the ungodly are unhappy and miserable from the forebodings of conscience, pointing them to the latter end of their career the day "when God shall judge the world in righteousness."

The annals of history furnish us with many impressive examples that this is the testimony of con-

science. Whilst Belshazzar was carousing at an impious banquet with his wives and concubines and a thousand of his nobles, the appearance of the fingers of a man's hand and the writing on an opposite wall, threw him into such consternation that his thoughts terrified him, the girdles of his loins were loosed and his knees smote one against another. This fear could not have arisen from the import of the writing, because he knew not what it was. But it was something that brought to his view the black catalogue of his crimes registered against him in the court of heaven, and was a sure token of that "fearful looking for of judgment and fiery indignation which devours the adversary."

Tiberius, the Roman emperor, had his gala-day of sportive cruelty, tyranny and murder. But Tacitus informs us that neither the splendor of his situation nor the solitary place to which he retired, could shield him from the accusations of his conscience in the review of his crimes. The history of Antiochus Epiphanes is familiar to every scholar. He sold himself to work wickedness with greediness. Jerusalem seemed to be the particular object of his vengeance. He slaughtered forty thousand of her people in three days, and then polluted the temple

of God by way of defiance. But he was suddenly seized and died in the most dreadful mental agony. Rollin informs us, that before his death, "worms crawled from every part of him, his flesh fell away piecemeal, and the stench was so great that it became intolerable to the whole army; and he thus finished an impious life by a miserable death."

Similar relations are given of Herod, who slaughtered the infants of Bethlehem—of Galerius Maximianus, the author of the tenth persecution against the christians—of the infamous Philip II. of Spain, and of many others of a similar character. Infidels and semi-atheists have endeavored to cast a dark shade over the death-bed scenes of Hobbes, Hume, Voltaire, Rosseau, Tom Paine, and their companions, but so much of this covering has been uplifted as to assure us of their awful forebodings of a future judgment, and of the gnawings of the worm that never dies. And there can be no question that at this moment there are thousands of gay spirits immersed in fashionable dissipations, and professing to disregard the realities of a future world, who if they would lay open their inmost thoughts, would confess that the secret dread of a future retribution is a spectre which frequently haunts them

while running the rounds of forbidden pleasure, and embitters their most exquisite enjoyments.

"Conscience, the torturer of the soul, unseen  
Does fiercely brandish a sharp scourge within,  
Severe decrees may keep our tongues in awe,  
But to our thoughts what edict can give law;  
Even you yourself to your own breast shall tell  
Your crimes, and your own conscience be your hell."

3. The word of God declares it. Ps. i, 5: "Therefore the ungodly shall not stand in *the judgment*, nor sinners in the congregation of the righteous. When has this separation ever taken place in this world? When will it take place? In the time of the end when "the Lord Jesus shall sit on the throne of his glory, and before him be gathered all nations, and he shall separate them, the one from the other, as a shepherd divideth his sheep from the goats, the sheep on the right hand and the goats on the left." Eccl. xi, 9: "Rejoice, oh young man in thy youth, and let thy heart cheer thee," &c. With bitter irony the wise man says to the thoughtless youth, Go on, live as your inclinations dictate; feast on the pleasures of sin for a season, forget God and your own soul, but remember there is a day coming when your conduct shall be reviewed, "for all these things God shall bring thee into judgment—evidently after his course is ended.

Eccl. 12, 14: "For God shall bring every work

into judgment with every secret thing, whether it be good or whether it be evil." Although this text does not specify the time when this is to take place, yet certainly there is nothing to indicate it is to be here. Any reader unprejudiced by Universalism would understand it as referring to future time in a future world. Math. xii, 41,42: "The men of *Nineveh* shall rise in judgment with this generation," &c. "The men of Nineveh," doubtless refers to those that inhabited that city at the time she was destroyed. They had long been destroyed before the Savior's time. Now if Mr. A.'s theory be true, they must have arisen from the dead before that generation died, to condemn it. Did this resurrection take place? Where is the record? Then the "rising of the Ninevites" with that generation must take place in another world, for they never have nor will meet in this world. "The queen of the south shall rise up in the judgment with this generation to condemn it," &c. The argument in this in favor of a future judgment, is the same as in the other.

"Acts xvii, 31: "Because he hath appointed a day in the which he will judge the world in righteousness by Jesus Christ. If day means *era*, why did not Paul tell his hearers that they were in the midst of the era for judgment. Nay he speaks of a

day and that yet future, in the future world. Acts xxiv, 25: "And as he reasoned of righteousness, temperance and *judgment to come*, Felix trembled." The judgment of which Paul reasoned was future.

Rom. ii, 16: "In *the day* when God *shall* judge the secrets of men by Jesus Christ." Still *future* judgment. 1 Tim. v, 24: "Some men's sins are open before hand, *going before to judgment*." The record of their sins is at the throne of judgment forestalling them. It is still a *future* judgment. Heb. vi, 2: "Eternal judgment." The judgment in eternity which fixes the eternal state of all. From the connection in which this phrase stands, it will be seen it must be in the other world—"of the doctrines of baptism and of laying on of hands and of *resurrection of the dead*, and of eternal judgment." It comes after the resurrection of the dead, and that we have shown is to be at the *end* of the world. 2 Pet. ii, 4: "For if God spared not the angels that sinned but cast them down to hell, and delivered them into chains of darkness to *be reserved* unto judgment." Reserved like criminals in prison, chained unto the *day* of their trial. Verse 9: "The Lord knoweth how to deliver the godly out of temptations, and to *reserve* the unjust unto the judgment to be punished." If the judg-



ment was here, there would be no need of *reserving* them to judgment, for they would have their trial immediately. 2 Pet. iii, 7: "But the heavens and the earth which are *now* by the same word, are *kept* in store, reserved unto fire (how long?) *against* the *day* of *judgment* and perdition of ungodly men." The day of judgment then, is *after* the destruction of the material heavens and earth by fire; of necessity it cannot be in this world after it is destroyed!

Jude 6: "The angels which kept not," &c. He hath *reserved* in everlasting chains under darkness *unto* the judgment of the *great day*." What is this *great day*? Rev. vi, 17: "For the *great day* of his *wrath* is come, and who shall be able to stand." It is the great day of wrath which is at the *end* of the world. No such day has ever yet dawned on the world.

Rev. xx, 12-15: "I saw the dead small and great stand before God," &c. Has this ever taken place? When? Where? Echo answers, where? The whole connection shows that this is part of the closing scene of this world's history—when the throne is set—the judge on it—all mankind before him—their characters are examined—sentence is pronounced, and then it is executed.

Here then let all cavilings be hushed forever. God the Lord hath spoken and plainly declared that on the point which divides time from eternity, the judgment on all earth's millions shall then take place.

SECTION 12. HELL.—On page 39, Mr. A. says: "The word hell does not occur so often in the New Testament as some suppose. In Matthew it is found nine times; in Mark but *once*; in Luke three times; in John not *once*; in Acts it is found only *once*, where it is applied to Christ and signifies *grave*. Yet the book of Acts contains the journeyings, labors and preachings of the Apostles for over thirty years. Hence it is certain they did not preach anything about hell!! That word is not found at all in Romans, nor in 1st or 2d Corinthians, nor in Galatians nor Ephesians, nor Philippians nor Colossians, nor in 1st or 2d Thessalonians, nor in 1st or 2d Timothy, nor Titus nor Philemon, nor Hebrews, nor in 1st Peter, nor in 1st, 2d or 3d John. I ask how it is, if hell means a place of endless wo, that it was mentioned by the Apostles in their preaching so seldom. Some modern revivalists use that word oftener in *one discourse*, than did Christ and his Apostles in all their preaching for thirty years. If those who listened to the teach-

ings of St. Paul and St. John, or read their writings were exposed to an endless hell, is it not very singular that they did not mention it at least once? How can any believer in endless punishment account for these omissions? Are they not most convincing evidence that it is not a Bible doctrine?"

Hold, hold, Mr. Austin, not quite so positive and sudden in drawing conclusions! It may be we shall find that you did not tell the *whole* truth in this matter. We may possibly have a word or two to say before the decision is made. "Suffer me that I may speak, and after that I have spoken, mock on." As to the number of times the word *hell* is used in the New Testament, I have never been at the trouble to count. Hence I shall not deny the correctness of his arithmetic. I am sorry, however, he did not extend his calculation a little further, and tell us how many times it is used in James, 2d Peter, Jude and Revelation. As it is, he has counted up thirteen! Suppose he had found it but *six* times in the New Testament, would that be "most convincing evidence that it was not a Bible doctrine," or that there was no such place as hell any where in the universe?

How many times does he wish God to declare a thing before he is willing to believe it? If he would

specify a reasonable-given number, possibly he might be accommodated. *One* "thus saith the Lord," is considered by the good and virtuous as sufficient. Mr. A. counts up *thirteen* beside all he did *not* count, and yet to him it is "most convincing evidence that it is not a Bible doctrine." Why, by the same *modus arguendi*, we can prove conclusively there is *no God*! His name is *not* mentioned *at all* in the whole book of Esther! It is used only *twice* in 3d John, and but few times in some of the other books. Now let us compare the arguments. "The word *hell* is not found in John *once*;"—conclusion, "therefore it is not a Bible doctrine!" "The word *God* is not found in the book of Esther *once*;"—conclusion, "therefore the existence of *God* is not a Bible doctrine!" The latter argument is as conclusive as the former. But is even the Universalist willing to adopt this conclusion? He is as much bound to adopt this as the former. Does he consider it absurd? It is no more so than the other.

I am not so particularly partial to the word *hell* that it will trouble me because the Apostles did not use it more frequently. If they had never employed the word at all—if it were expunged from the Bible, we would have no need of going any

farther than to these very writers, Paul and John, to prove the thing it represents, viz, a place of future endless punishment. Beside, how does any one know *how frequently* they used the word hell in their preachings? The New Testament writers do not pretend to record their sermons. They sometimes give us the *occasion* of their preaching, sometimes the subject matter, but never their sermons.

Is it reasonable to suppose that the Apostles never used the word oftener than we find it in their writings? Did Paul not use it at all when he reasoned before Felix, of "a judgment to come?" The fact is not recorded, neither is his sermon, only the topics of his discourse. Suppose I record the fact that I heard the Rev. Dr. Lathrop preach a sermon on "the judgment to come," I do not pretend to record his sermon but only the *topic* of his discourse. He might have used the word *hell* *twenty* times, and yet it could not be proved from my record that he used it *once*.

Let the New Testament be examined with this fact in mind, and our wonder will cease that the word *hell* is not recorded more frequently. But I repeat, the thing itself is often used as it is by evangelical clergymen at the present day without mentioning the word hell. This fact Mr. A. did not

bring into his calculation. He seems to triumph, because the word *hell* is used so seldom, but does not tell us how often the sacred writers employ other terms, expressive of the same idea. He wishes to know how we account for these omissions. We have already answered this by the fact that their *sermons* are not recorded. But we account for it also by the fact that they use other terms more positively fixing the idea of future punishment, and less easily frittered away by the sophistry of Universalism. Let us first examine the words translated hell. There are four terms in the scriptures rendered hell. *Sheol*, *hades*, *tartaros* and *gehenna*. The first two *primarily* signify the world of departed souls in general, without any distinction in *ordinary cases* between the good and the bad, the happy or the miserable. *Hades* signifies the *unseen* or *invisible* world. *Sheol* is derived from *shahal*, to *inquire* or *demand*. Both words are used to express the state of the dead in its most comprehensive point of view, including the *grave* as the invisible residence of the body, and of the world of spirits as the invisible residence of the soul.

That the Hebrews understood something *beyond* the grave by the term *sheol*, is evident from the

circumstance that the common name for grave is *keber*. *Sheol* was the state in which the aged patriarch expected to meet his deceased son. Gen. xxxvii, 35: "I will go down into *sheol* unto my son mourning." It was the state into which the fathers had entered and whither their posterity were removed at death to join their society. Gen. xxv, 8: "Then Abraham gave up the ghost, &c., and was gathered to his people." To be gathered to one's people," is spoken of as distinct from mere burial; and indeed in the cases of Abraham and Moses, it is obvious it could not mean the *grave*, since Abraham had *no people* in the cave of Machpelah—Sarah only was there; and of the grave of Moses, the Jews were profoundly ignorant—it was *alone* upon a far distant mountain. To his people he certainly was *not* gathered, if by the phrase be meant, that his body was deposited in his family grave. It is worthy of note too that *sheol* and *hades* are *always singular* both in meaning and form. But the word *keber*, grave, is often *plural*. *Sheol* is evidently sometimes used for the place of punishment hereafter. Job xi, 8: "It is high as heaven, what canst thou do? deeper than *sheol* (hell) what canst thou know"? Prov. xv, 11: "*Sheol* and *destruction* are before the Lord." Ps. ix, 17:

"The wicked shall be turned into *sheol* and all the nations that forget God." Now it is evident that *sheol* here can neither mean grave, nor merely the place of departed spirits. In either application of the term, it would be destitute of sense, as it would make no difference between the righteous and wicked, except that the wicked should be honored with a burial, but the righteous should not be thus honored. This would be offering a premium for wickedness! It clearly indicates a place of future punishment. Deut. xxxii, 22: "A fire is kindled in mine anger, and shall burn unto the *lowest sheol*." What supreme nonsense to say it burned to the *lowest grave*! Prov. v, 5: "Her feet go down to death—her steps take hold on *sheol*." It would certainly indicate a severe punishment, to say that this harlot's steps went down to the grave—she should die and be buried for her wickedness! The virtuous are punished in the same way. Solomon says to the young man, "remove thy way *far* from her, and come not nigh the door of her house"! Now inasmuch as the feet of every woman go down to death, and her steps take hold on the *grave*, if Universalism be true, every young man is forbidden to marry, and he is commanded to keep *far* from every woman, whose steps go down to the



grave, or who is liable to die, and not come nigh the door of her house! Hear *that*, young man, here is "the doctrine of devils," spoken of by Paul, "forbidding to marry"!! Will you follow and support, or countenance a man teaching such heresies?

*Hades* often signifies more than the grave or place of departed spirits. Math. xi, 23: "And thou Capernaum, which art exalted to heaven, shalt be thrust down to Hades." Can it be supposed that this *wicked, Christ-rejecting* people are merely threatened with burial for their wickedness? or that they are even sent to the "place of reformation"? Does not Mr. A. contend that *all*, good and bad, go there? If they were Universalists, what reason had they to fear such a denunciation? Math xvi, 18: "Upon this rock I will build my church, and the gates of *hades* shall not prevail against it."

What is meant by "gates of *hades*"? Clearly the powers of darkness, those for whom hell was prepared. Would the church have any thing to fear from the "gates of the grave." "The dead know not any thing." If the inhabitants of the grave are profoundly ignorant, they could neither devise nor execute mischief on the church. Would the church be in danger from the inmates of the

place of reformation"? What! from a place exclusively devoted to preparing men for heaven? This certainly will be denied. Hell or Hades then means the pit of endless misery. Is it objected, how can the devil be on earth and in hell too? We answer their name is *Legion*, some are in hell, and others roam about the earth; some of the latter in the capacity of a roaring lion—others in the garb of an angel of light, even pretending to preach the gospel. To deceive our first parents, one preached to them under the form of a serpent. But now he employs more convenient instruments in the shape of men to accomplish his purposes—yet they are in no better business than the serpent was, willing tools of this arch-deceiver. Tartaros and Gehenna are still more specific in their meaning, and strictly signify (as our English word hell now does) the place of Divine punishment in the future world. As all religions have supposed a future state of existence, so all have their hell or place of torment in which the wicked are to be punished. Gehenna is compounded of the two Hebrew words *Ge Hinnom* valley of Hinnom, a place near Jerusalem in which children were cruelly sacrificed by fire unto Moloch, the idol of the Ammonites. This place was also called Tophet alluding as is supposed to the noise

of drums (*Toph* signifying drum, not "*fire-stove*" for Yankee fire-stoves were not yet invented,) th raised to drown the cries of helpless infants. A having been the scene of much *cruelty*, Gehe became the receptacle of much *pollution*. So it coincided in character with the place of punishment. The combined ideas of wicked pollution, and punishment, compose that character which might well justify the Syriac language in giving its name of *hell* from this valley of the sor Hinnom. The torments thereof would more fully represent to the mind the torments of a hell endless misery, than anything within the comprehension of man. From this fact the name *Toph* came gradually to be used for the place of endless punishment. So also is Gehenna always to be understood in the New Testament, where it occurs twelve times. Math. x, 28: "Fear him who as he hath killed, hath power to cast into Gehenna." Mr. A. very facetiously tells us, this does not mean *grave* but the valley of Hinnom. That is *reductio absurdum*! For it is, if possible, more destitute of sense, than if he had said it meant *grave*. We according to this, every wicked man may expect after he is dead to be cast into the valley of Hinnom—they shall be carried from all parts of

world, in order to be cast into that once filthy and burning valley! To accomplish this, they must be raised from the dead, but Mr. A. does not believe in the resurrection of the body. Hence the bodies of men will never be cast there. It must be the souls of men, then, that are to be cast into the valley of Hinnom! But they must be *material* souls in order to suffer in material fire! Beside, *when* shall the souls of the wicked be cast into that filthy place? Is it *before* they go to the "place of reformation," or after they graduate from that place? It cannot be *before*, because he declares, the soul *as soon as* it is disentangled from the body, goes to a place of reformation. Is it after the soul has left the halls of this Universalist school in the other world, that it is to be cast into the valley of Hinnom? But how is this? That school professes to *prepare* its inmates for *heaven*! Are they after this process of preparation has been endured, and their expectations of entering heaven have been stretched to the utmost tension, still to be cast into that filthy place in the midst of children's bones, "fire-stoves, et cætera? Or may we not exclaim with Archimedes, "Eureka, Eureka I have found, I have found"—the locality of this renowned school of Universalism? It is in the valley of the sons of

Hinnom! Well all I have to say, it is in a very suitable place, with delightful prospects!!!

Math. v, 29: "And if thy right eye offend thee pluck it out, &c., and not that thy whole body should be cast into Gehenna." If this means the valley of Hinnom, what advantage would it be for a man to pluck out his eye, and thus cause himself excruciating pain, to save his dead body from that filthy place, where of course, being dead, it would be insensible to pain? Would a man not be a fool to have so much fear as to resolve upon this expedient? Math. xxiii, 33: "Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna"? Were these wicked men ever thrown into the valley of Hinnom *alive*? Where is the proof of it? What need they care then for this threatening, even though their dead bodies should be cast into this filthy place. They would be insensible, both to pain and shame.

Oh! who can seriously believe that the Lord Jesus Christ was ever guilty of uttering such nonsense! And yet this is the supreme nonsense that Universalism makes of his most solemn threatenings! It makes him a mere cowardly braggadocio, uttering things without meaning, and which in the majority of cases could never be fulfilled. For who

believes even among Universalists that all the wicked will ever be thrown, either body or soul, into the valley of Hinnom? It makes him more *hypocritical* than the Legislature that should make murder a capital offence, but after the crime was committed pay a premium to the perpetrator. This is the kind of perversion and "twisting and turning" we are called to meet in examining this non-descript of Universalism! This learned *author* of several works makes a great show of trumpets on page 43 in reference to the rich man. Luke xvi, 22: "The rich man died and was buried, and in hell he lifted up his eyes being in torments," &c.

In the first place he *asserts* without the least shadow of proof that this simple narrative is a *parable*. This is the most convenient way to get rid of every plain declaration of God's word: parable—metaphor—figurative!! And he backs up his assertion with his stereotyped "eminent commentators," not a word of which will I believe without seeing them. In the second place, since it is a *parable*, it means *little* or *nothing*, "it is to be understood in a *figurative* sense" and you may make the figure in any shape you please. He gravely informs us that *hell* here does not mean the valley of Hinnom, (there he might have lifted up his eyes

being tormented in flames.) So that this rich man was fortunate enough as not to be thrown into that filthy place with his *purple* and *fine linen*. But where did he lift up his eyes? In Hades "which never means hell" says the oracle. It must then mean the grave! I have heard of men before this, who had the faculty of looking through a mill-stone, but never till the days of Universalism has it been supposed that the Bible stated as a matter of fact, that a man after he was dead and buried could see from the depths of his grave up into heaven, and there distinguish Abraham and Lazarus! But of this, more anon! As to the *location* of hell, we know nothing, and it will be far more profitable to know how to avoid it, than to endeavor to find where it is.

But if the word *hell* was expunged from the Bible the thing itself is still abundantly proved from it. We may form some idea of the *nature* of its punishment from various scriptures. It is called a place of torment: Luke xvi, 21. The bottomless pit: Rev. xx, 1, 3. A prison: 1 Pet. iii, 19. Darkness: Jude xiii. Outer darkness: Math. viii, 12. Furnace of fire: Math. xiii, 42, 50. The worm that never dies: Mark ix, 44, 46, 48. The second death: Rev. xxi, 8. The wrath of God: Rom. ii, 5. These passages give

idea of hell, even if there was nothing  
it. That there is then a place of future  
which our Bibles call *hell*, is indisputably  
most common mind. And the mere  
by sophistry, or denying its existence,  
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d will sooner or later receive its merited  
Him who hath "the keys of hell and

3. ENDLESS PUNISHMENT.—On page 6  
res: "The doctrine of endless pun-  
taught in the Old Testament." We ac-  
is not so clearly, nor abundantly taught  
the New Testament. Nor was scarcely  
ctrine as *prominently* set forth as in the  
we need not wonder at this. *That* was  
dispensation. The Jews lived at the  
he day, we at the noontide hour. All  
t doctrines were contained in that dis-  
out it required "the rising of the sun of  
s" to make them palpably visible. "Life  
lity are *brought to light* through the  
ey were not then first created or re-  
he *shadows* under which they partially  
former dispensation, were chased away  
r light of the gospel. Beside we need



not wonder, if Universalists cannot find the doctrine of endless punishment taught in the New Testament, that they cannot find it in the Old. A man that cannot see an object, when the sun shines in his strength, certainly cannot see it in the dawning of the day. But we shall probably come to a different conclusion from Mr. A. before we close this section. Yea we might safely leave the subject where it is, and simply refer the reader to Sections 8 to 12 inclusive. He asserts on page 113: "I can say in all sincerity, in the presence of God and his angels, that I utterly *detest* and *abhor* with unspeakable loathing, endless punishment." I have no doubt of it. But does that disprove the doctrine? You never saw a man that *loved* to be punished. No doubt the Antedeluvians hated "with unspeakable loathing" the flood of waters that swept them all away. The Sodomites doubtless "utterly detested and abhorred" the destruction that came upon them. The company of Korah could with sincerity *detest* the opening earth that swallowed them up alive. The criminal with the rope about his neck "abhors with *unspeakable loathing*" the very idea of the gallows. So, doubtless, "the *fearful*, and *unbelieving*, and the abominable, and murderers, and whoremungers, and sorcerers, and idolaters,

and all liars, who shall have their part in the lake which burneth with fire and brimstone," hate the tenet of endless punishment "with unspeakable loathing." But did this "loathing assuage the waters of the deluge? or stay the raging flames of Sodom? or cause the earth to vomit out Korah? Does it save the criminal from the gallows? And will it save any from endless punishment? A man would certainly be in a fine predicament, if after he was proved *guilty* of his crimes, and he acknowledged them, he should rise before the court, and protest against the punishment of the gallows. And the judge would be a strange minister of justice, who should be swayed by this protest! Mr. A. with his companions may save himself the trouble of entering his protest, for it will not alter the case in the least. It would be far better for him to believe and obey the gospel and thus escape endless punishment, than to "detest and abhor the doctrine with unspeakable loathing." The doctrine of endless punishment is one of the most important that could engage the attention of man. A mistake here is fatal. Our grand desire should be to know what inspiration says on this subject, and act accordingly. Before entering into an examination of the original terms expressive of this doctrine, I

shall make a few remarks upon the general bearing of the subject.

1. I reject Universalism on the ground of judgment. It is a maxim, the correctness of which can be readily admitted, that in every question of life and happiness, where one side is doubtful, and the other safe, it is the part of wisdom to take the safe side. Let any man act upon this principle, and he cannot be a Universalist. Those who believe in a future state of retribution, and prepare for it, by a life of penitence and faith, will certainly be saved. On this point there is no doubt. "*It shall be well with the righteous.*" Now it cannot be pretended that there is the *same certainty* that it will be well with the wicked! To say the least, there is much in the Bible, which *seems* to indicate the contrary. If then in such a case would a *prudent* man act? He would choose the safe side. Nothing but the clearest evidence, that Universalism can *never* perish, can justify any one in risking the interest of his eternity on its correctness. Without the *possibility* of gaining *any thing* he runs the risk of losing every thing, and of falling into eternal misery. The man who should set his house on the bank of a river, where it would be in danger of being swept away by a flood; or who should pursue his journey

along the brink of a precipice, when a plain and easy road ran just by his side, you would say was beside himself. Can *he* then be in his right mind who, by embracing Universalism puts to hazard the interests of his soul, shuns the path which he knows will infallibly conduct him to heaven, and pursues one which to say the least, may conduct him down to hell? What motive can any man have for embracing that doctrine? If it be *true*, he has nothing to fear from rejecting it. But if it be *false*, he has every thing to fear from embracing it. *Disbelieving* the doctrine can do no one any harm but *believing* it may do infinite injury!

Ask a preacher of that system, what will become of those who reject his doctrine, and what answer could he give? Why, on his principle, he must say, *they will be saved*—as *certainly* saved as if they embraced it.\* Then *prudence* dictates that I should reject Universalism.

2. I reject it because it obliges me to regard Christ and his Apostles as *incompetent*, or *dishonest* teach-

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\*I have been credibly informed, that a few years since an advocate of this system preached some three months in Scipio against the doctrine of endless punishment, and he closed his course of sermons by the TERRIBLE THREAT that unless a man believed his doctrine, he would be DAMNED FOREVER!

ers of religion, and the Bible itself as *fitted* and *designed* to lead men into error! According to Universalism, it was the great design of our Savior in coming into the world to secure the salvation of *all* mankind; and that this good news might be made known to the world, the Apostles, it is said, were commissioned to publish it in their preaching, and inspired to record it in the pages of the New Testament, -for the benefit of all future generations. Now, if this be so, how is it to be accounted for, that for eighteen hundred years the *whole christian world* ("*some very few persons excepted*" says Dr. Hartley, an able defender of Universalism,) have been ignorant of this doctrine, have united in rejecting it, and with one voice declared it to be contrary to scripture, and of pernicious tendency?

How can this fact be reconciled with the opinion that the christian scriptures were written for the *express purpose* of teaching the salvation of *all men*? The sacred writers have used such language as has actually led a very great majority of the most serious and diligent students of the Bible to believe, that many of the human race will be finally and forever lost. Is this credible? can any one suppose that if Christ and his Apostles had believed, and intended to teach this doctrine, they would have so spo-

ken on this subject as to lead almost the whole christian world to misapprehend their meaning? Suppose the governor of the state should issue a proclamation to set at liberty all the convicts of the state-prison, but should so word the instrument as to lead nearly all the inhabitants of the state to believe or conclude that a part were to be executed or kept in close confinement during life—would not such a blunder be enough to convict him of extreme ignorance or intended dishonesty?

But if *all* are to be saved, Jesus Christ and his Apostles stand chargeable with a grosser mistake than *this*. For they have so worded their message as to lead nearly all to believe for eighteen hundred years, that all who die in their sins will be eternally miserable! Did any one ever doubt after hearing a Universalist sermon, as to the preacher's professed faith in Universalism? However much he may have failed to establish his doctrine, yet this one idea he clearly made known, that *HE* believed it. Did any one ever infer from their writings, that a part of mankind would be eternally lost? No! How can it be accounted for then, that the sacred penmen, if they believed and taught Universalism, have left the subject in so much darkness? How is it, that they have led nearly all their readers

into error on this subject?—an error too, we are told most dishonorable to God, and injurious to man. In speaking of the future state of the righteous, their language is perfectly intelligible. No one in reading the New Testament feels the least doubt, whether the penitent and godly are to be happy in the future world. “He that believeth, *shall* be saved,” Now if it be equally certain that the wicked will be happy hereafter, and the inspired writers believed this, why did they not express their belief with *equal* plainness?

We certainly need as *much* evidence to convince us that it will be well with the wicked as we do that it will be well with the righteous. Is it answered that ignorance or prejudice, has led to this misapprehension? Have the few then who have believed Universalism, been men of *greater talents*, of *more learning* and *piety*, than the many who have rejected it? Are its present advocates more *can-did* and *diligent* students of the Bible, more *consci-entious*, *prayerful* and *devoted* Christians, than *fifty* generations of our fathers have been? The very question should make these errorists blush!

3. If Christ and his Apostles preached the salvation of all men, it seems impossible to account for the fact that their preaching so *much* alarmed the

and awakened the enmity of wicked men. *fact is unquestionable!* Under their preaching sinners were "pricked in their hearts," and in great anxiety inquired "what they should do to be saved"? For examples, look to the three thousand at the day of Pentecost, the Jailor and Felix. How can this be accounted for, if they preached that all will be saved? Were such effects *ever* produced by the preaching of Universalists? Are sinners *ever* pricked in their hearts under their preaching? Or do they ever cry out to the teachers of this delusive system, "what shall we do to be saved"?

It was often proposed to the Apostles, and often to the ministers of Evangelical denominations. Aside, why were men *enraged* at them, if they preached Universalism? What is there so *offensive* to wicked men in being told, that God loves them, that he regards them as his children, and is determined to make them all completely and forever happy? Was ever any wicked man, any profane swearer, any Sabbath-breaker, drunkard, infidel or profaner of sacred things, displeased at hearing this doctrine? \* Serious and holy men feel an "unspeak-

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Matthew Hale Smith, states that the eulogies on his sermons to his own people, were well seasoned with oaths.



able loathing" at it—but when were the gay, worldly, prayerless, impenitent, ever known to feel thus?

4. Therefore I cannot embrace Universalism because it is generally rejected by those who give the best evidence of piety, and embraced *chiefly*, if not *wholly* and *solely*, by those whom the Bible denominates the wicked.

1. Those who are accustomed to maintain family prayer,\* to attend with seriousness upon the ordinances of religion, sanctify the Sabbath and prayerfully read and meditate upon the law of the Lord, reject it.

Let us see the influence of their system as given by their own writers. 1. Mr. Rogers, one of their most able defenders declares, "The mere extension of our *faith* will not to any great degree *improve* public morals. Its bearing upon public morals will be *scarcely* perceptible (would to God its *evil* bearings were "scarcely perceptible,") except something more is done. "Is this denied?" he asks. "Why then do we find so many who entertain a *firm faith* in our doctrines, and are not *perceptibly* influenced in their *general practice* by that faith?" Again he asks, "As a Christian body are

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\* The Universalist preachers as a class neither maintain family prayer, nor ask a blessing at table.

we not too indifferent to *experimental piety*? Does not our horror of fanaticism carry us too far into the other extreme? *Our love to God*, is it not too closely allied to a mere *abstract* and *philosophical admiration*?" Appealing to his brethren, he adds: "Do we not want to be useful? What are *we doing toward* this object? What public measures have we taken to this end? I do aver that it is high time our principles were more *palpably visible* in their bearings on the moral interests of society!" (Magazine and Advocate.) This language speaks volumes!! Mr. Rogers is not alone.

2. Balfour (Expositor,) remarks: "Whether Universalism shall go on prospering as it has done, depends in a good degree on Universalists themselves. Unless they give heed to their ways and follow *God's* directions as given in the Bible, they need not expect increasing prosperity." Alluding to the "rich profane swearer, drunkard and semi-infidel," he says: "It is seeing *such* in some cases the *leaders and managers* in our societies, which makes Universalism a *hissing* and a *by-word* in some places and prevents many persons from uniting with us."

3. Whittemore, remarks: "The morals of the Universalist, would and must in the very nature of

things, be *purser* than the morals of those operated upon by different opinions, were it not (mark!) that he makes *his religion* too much a *thing of theory*, and too *little a thing of practice*! Multitudes have a *dead faith*. I cannot account for so much coldness, only on the ground that a religious and devotional spirit has not been sufficiently cultivated among us."\*

4. Ackley says: "There are thousands who endeavor to shelter themselves under the wings of our faith, *frozen* with the cold frosts of criminal neglect, and are dead weights to our cause."† This is a truly doleful picture of a church professing Apostolic purity of doctrine! He tells us page 166, that "a Universalist *now* is something different from what he was supposed to be formerly. Formerly in the judgment of the world, a Universalist was a good humored, swearing, laughing, joking, Bible-neglecting, Sabbath-disregarding, accommodating and neighborly sort of a being, that had owned and lost "Ballou on Atonement," heard three Universalist sermons, and argued all the orthodox out of all the *bar-rooms* in the town." The reader can judge whether *all* have *improved* on this description.

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\* *Plain Guide*, page 282. † Universalist Union.

5. Fuller makes a very honest confession in reference to their neglect of the Bible. Speaking of their great backwardness in taking their religious papers, he says: "It cannot be for want of time to read them, especially where people *read the Bible so little as Universalists generally do.*"\*

6. Mr. Smith, formerly one of their most popular preachers, says, "that during a ministry of *twelve* years, I have *never* known a *single instance* of reform, of an improvement even, under my preaching. Its tendencies are all and always downward to Infidelity and Atheism."† Here then is proof, plain and direct as to what Universalism *is* and *does*. It is not orthodox cant either, but the lettings out of their own watchmen. I repeat then, *all* who are truly devoted Christians will reject this system which receives no better recommend from its own advocates than the above.

2. The greater part of the community who believe in Divine revelation, whether Christians or not, will reject it. But if there are any Deists who are becoming ashamed of their colors, they will strike under Universalism. And such are gladly and readily received, even though they avow their

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\* Union, page 359.

† Universalism Examined, Renounced and Exposed.

former principles. See the language of Mr. four, above.

\* 3. Profane swearers and Sabbath-breakers ready to attend upon such preaching, and are frequently "leaders in their societies." See four, as above.

4. If there are any who are unfaithful in their jugal relations, and who are accustomed to "d stolen waters as sweeter than their own," these usually much pleased to hear that there is no and that "adulterers" shall inherit the kingdom God as well as others.

5. Drunkards too are very ready to turn when these doctrines are preached, and hear much pleasure and satisfaction that the path the drunkard leads as directly to heaven as the the sober and virtuous. (See Balfour.) This, modern Universalism and Restorationism teach. The former teaches that all go to heaven as soon they die. The latter, that *all*—the *Christian* well as the *drunkard*—must go to a place of reformation.

6. Another portion of the audience of a universalist preacher, is made up of young men boys of loose habits, who delight to hear it preached that the threatenings of the Bible are only to frighten

"old women and children," and that fornicators shall inherit the kingdom of God.

7. If any respectable, moral man joins the society, (and there are some,) it is because he is skeptical on the doctrines of depravity and regeneration—strongly opposed to revivals of religion, and most of the benevolent operations in which Christians are engaged, and desirous of peace from a troubled conscience without going to Jesus Christ for it. It is painful to say such things respecting any class of men, but what I have stated are well attested *facts*.

5. Another reason why I reject Universalism, is this. The Bible everywhere divides men into *two classes* and makes a distinction between them, which is recognized *throughout every period of their existence*, both in this and the future world.

1. In their present character—the righteous and the wicked—just and unjust—holy and unholy.

2. In their relation to God—the one his children, the other the children of the wicked one.

3. In the different feelings God is represented as bearing toward them. "God judgeth the righteous, but is angry with the wicked every day."

4. They are at present in entirely different states, *the one reconciled to God, the other his enemies.*

5. In their death. "The wicked is *driven* away in his wickedness, but the righteous hath hope in his death.

6. In the resurrection, "The one shall awake to everlasting life, the other to shame and everlasting contempt."

7. In their position at the judgment day. The judge shall place the one on his right hand and the other on his left.

8. In their sentence, "come ye blessed, depart ye cursed." "And these shall go away into *aionion*, punishment, but the righteous into life, *aionion*." We hear nothing more of the wicked except that the "smoke of their torment ascendeth up forever and ever." Now if two parallel lines running in opposite directions may run on to infinity and never meet, then these two classes can never meet in heaven.

6. Another reason why I reject Universalism is, the plain and varied declarations of God's word as to the future and endless punishment of the wicked. We shall not pretend to quote them all, for in themselves they would make a volume. And beside, one "Thus saith the Lord" is sufficient for any candid mind, and is as good as a thousand. We will commence with the Old Testament. It is

said of the wicked, they are to be "turned into hell," "their names put out forever;" "snares, fire and brimstone and an horrible tempest is the portion of their cup." "Shall perish;" "consume into smoke;" "shall die in their iniquity;" "shall rise to shame and everlasting contempt." Their "joy is but for a moment;" "their candle shall be put out;" "hopes perish;" "hope like the giving up of the ghost." Their "triumphing is short;" "their end is to be cut off;" "shall suddenly be destroyed and that without remedy." God will "tear them in pieces and there shall be none to deliver."

In the New Testament we read of those who shall be "severed from the just;" "cast into outer darkness;" "depart into everlasting fire;" "lose their souls;" "shall not see life, but the wrath of God abideth on them;" "be cast into a furnace of fire;" "are reserved to the day of judgment to be punished;" "shall be punished with everlasting destruction from the presence of the Lord." "The smoke of their torment ascendeth up forever and ever." An impassable "gulf" is placed between them and the blessed." They "die in their sins;" "where Christ is they cannot come;" never have forgiveness;" come out of their graves unto the resurrection of damnation."



Such is a brief view of the testimony of the Bible respecting the future punishment of the wicked. It is expressed in almost every possible variety of language, and in the strongest and most unqualified terms. To break the force of this testimony, Universalists *assert* that the words "everlasting, eternal, forever," &c., do not always denote endless duration. And I have really been amused sometimes to hear some of them who have never read a Greek word in their lives, could not distinguish it from the *Arabic* if they saw it, aye and probably never saw a Greek letter, attempt with all the pomposity of an Eastern monarch, to tell what the original was, how it should be read, and the proper uses of such and such words. But when they can say nothing else, they can cry out *metaphorical, figurative, parable!* This remark is applicable to nine-tenths of their preachers. To hear them talk, you would suppose they knew more of the dead languages than any oriental professors in any of our colleges! But they only "foam out their own shame." The learned have long since agreed on the meaning of these words. But these giants in modern literature, who can see through a Greek book without ever looking into it, (it would be no marvel if Joe Smith had borrowed their goggles

to decipher his hieroglyphics,) assume the prerogative of teaching such men as Paul, Sir Isaac Newton, Archbishop Usher, and all who have long shone as bright stars in the world of science. But suppose we allow for the sake of argument that these terms do not *always* signify unlimited duration. What then? Does it follow that all will be saved? We might give up all these terms, and yet the scripture testimony remain unshaken. This doctrine of a future punishment, does not depend upon a few words and phrases. It is wrought into the whole texture of scripture language, and is asserted in a great variety of forms, on purpose it would seem to prevent the truth from being evaded and perverted by sinful men.

1. These terms do in their *original* and *proper* sense, denote duration without end. This is evident from their derivation *aei-on*, "always existing." It is a safe rule in interpreting any writing, to adhere closely to the original signification of every word, unless it is necessarily restricted by the subject or connection. Thus when the word *aionios* is applied to any thing, it signifies a period as long as it is possible in the nature of the case for that thing to exist, e. g., when applied to hills and mountains, it denotes a period as long as it is pos-

sible for them to exist. (Whether these *hills* and *mountains* refer to the literal hills and mountains of earth, is a matter of dispute among the learned.) On this principle we say they denote *endless duration* when applied to God, to the continuance of his kingdom and the future happiness of the righteous. In these cases there is nothing to restrict their meaning, because it is *possible*, yea *certain* that they will exist forever. But if they must necessarily imply endless duration when applied as above, only one question more arises in order to settle forever this controversy to every candid mind. It is this: Are the wicked as capable of an *endless* duration as the righteous, or will they exist as long as God himself shall endure? This is the culminating point, for the Universalist must acknowledge that these terms are applied to the punishment of the wicked as well as to the existence of God, and the happiness of the righteous. Many of them have felt the force of this question. Do you ask how they get around it? I answer by denying the immortality of the soul! What, a professed Christian sect who claim to have the only true light, discard human creeds and take the Bible for their guide, *they* deny *the* immortality of the soul? It is generally supposed that none but Infidels and Atheists go to

that extreme! In the times of good old primitive Christianity, and from that time until within a few years, a man in order to claim the title of *Christian* was required to believe in the doctrines of original sin, total depravity, regeneration, justification by faith, the Trinity, Deity of Christ and the Holy Ghost, the forgiveness of sins, a vicarious atonement, and none were so lax as not to require a belief in the immortality of the soul. But now a man may deny and hoot at all these, and yet claim to be a Christian, and forsooth the only enlightened Christian too. Does the astonished reader demand *proof*? I will give it. 1. LeFever, one of the editors of the Gospel Anchor, declares: "We have *no reason* to believe in the immortality of the mind. As far as *facts* weigh any thing in the argument they all stand opposed to such an hypothesis. We are irresistibly led to believe that mind depends on *organization*, (then there can be neither angel, nor devil!) and when that is impaired, the mental capacity is destroyed, and consequently in the article of death, we should say that the *mind perishes* with the body. Whether the scriptures teach the immortality of the soul, is a question perhaps not so easily decided. We have given considerable attention to this subject, and we do not

hesitate to say that in our humble opinion, the testimony *against* the doctrine of the soul's *immortality* appears to *preponderate!*" 2. Williamson, concurs in these sentiments. 3. Dr. Priestly, though not a professed Universalist, yet agreed with them in almost every particular. He states in his Letters on Revealed Religion that man was made "*wholly* and not in part only of the *dust of the ground*." Consequently he maintained that natural death is the destruction of the whole man, that body and soul cease to have a conscious existence till the resurrection. 4. Hosea Ballou, the *second* man who understood the gospel, holds the same doctrine. He is very equivocal on this subject. He says "as amazed as any one may be at *my ignorance* of a *future state*, I have no pride in pretending to know that of which I am *totally* ignorant. I am happy to believe in the doctrine of the scripture and to *hope* for immortality beyond the grave, but as to any *knowledge* concerning that state *I have none*." What, with the Bible in his hands know nothing of a future state! Speaking of everlasting condemnation in the future state, he says "we must wait until we are *introduced into the other world before we can certainly know*."

Oh the profundity of old Hosea's wisdom! Af-

ter spreading to the four winds the doctrine of *no future punishment*, he finally makes the honest confession that he knows nothing about it! This is the leader for you! the blind leading the blind!

5. Walter Balfour in his *Inquiry*,\* says: "Admitting this to be true, permit me to ask, can any proof be adduced that their *spirits* were separated from each other after death? I further ask, did their *spirits* exist in a state of either *happiness* or *misery* after death? I demand proof of this." Again, "Does not David intimate, his child was alive somewhere after death, when he says I shall go to him but he shall not return to me? To this we answer, no. David no more says his child was alive, than Joseph was after death, when his father said "I shall go down into *sheol* unto my son mourning." Again on pp. 80,81, he says: "The scriptures which the Jews had in their hands, taught nothing about *immortal souls*, departed souls, separate spirits. Nothing is said here of the *soul* of the rich man." Again on page 140 he says: "But we ask Mr. Stewart, where the scriptures speak about an *immaterial, immortal soul*? *Nowhere*. Why then does he do it"? Beside he declares the doctrine of the immortality of the soul unscriptural—of

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\* Pages 54,55.

heathenish origin, only *ideal cheer*—that man comes into the world and dies, similar to the brute creation. How then can a Universalist expect to be happy after death? Mr. Balfour, the scholar and the Divine, erudite and profound, has pronounced it a hopeless “ideal cheer”!

6. Abner Kneeland says: “It will be perceived here, that the author (himself,) does not believe in an intermediate state of conscious existence between death and the resurrection, and of course death to him is *an extinction of being*.”\*

7. Mr. Austin teaches the same doctrine. He believes the *soul dies* with the body, and hence is *mortal*. He believes in no resurrection of the body, then of course Paul’s language must be applied to the soul. “*This corruptible must put on incorruption, this mortal must put on immortality*.” Mr. A. then denies the immortality of the soul. These few specimens will be sufficient to confirm my assertion.

This is the manner then in which they evade the force of the touch-stone question, whether the wicked are as capable of enduring as long as the righteous. But this evasion does not satisfy the anx-

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\*Lect. on Universal Benevolence page 42.

ious inquirer. What says inspiration? 1 Pet. iii, 19, 20: "By which (spirit) also he went and preached unto the spirits in prison," &c.

Peter tells us, the spirits of the men who were disobedient in the days of Noah, *were*, when he wrote, in prison. What prison but hell? Jude 6, 7: "And the angels which kept not their first estate—he hath reserved in everlasting chains under darkness unto the judgment of the great day, even as Sodom and Gomorrah are set forth an example, suffering the vengeance of eternal fire." Could they thus suffer, if *unconscious*? "This day shalt thou be with me in paradise." If his soul went to paradise the same day he died, he was not unconscious. Instead of the doctrine of the immortality of the soul being of heathenish origin, its denial originated there. For the wisest of them could only say with Ballou, they *hoped* for immortality, but as to any knowledge concerning a future state, they had *none*! And, by the way, it would not be a difficult task to prove that every tenet of Universalism of both schools is of *heathen origin*!

It being settled then, that the wicked have immortal souls, the controversy on this point might readily be brought to a close. If the terms everlasting, eternal, forever, &c., when applied to the ex-



istence of God, to his kingdom, and the future happiness of the righteous, necessarily imply endless duration, the existence of the wicked, running parallel with that of God and the righteous, and the same terms being predicated of the continuance of *their future misery*, as of the happiness of the righteous, must necessarily imply endless duration. The conclusion is fair, legitimate and undeniable! If we deny the endless duration of the punishment of the wicked, we are *irresistibly* forced also to deny endless duration of the happiness of the righteous and the existence of God himself. If, in Math. 46, *aionion* punishment, means *limited* punishment, then in the same verse *aionion* life, means *limited* life, no one can deny the correctness of this conclusion. Then in Jer. x, 10: "Jehovah is an everlasting King" implies that his royalty will have an end. Then 1 Tim. i, 17: "Now unto the king *aionion* glory," &c., means the same thing. Then "aionion weight of glory" Paul anticipated would come to an end. Then "the house *aionion* in heaven" will fall into ruins. Then *aionion* salvation, is a salvation that will have an end. Would our mind would not revolt at such a conclusion! Yet these gentlemen prefer adopting this to acknowledging the endless punishment of the wicked plainly declared in the word of God.

We are now prepared to examine the original terms translated "everlasting, eternal, forever and ever." *Aion* from *aei on*, always existing, when governed by the preposition *eis*, *uniformly* denotes *endless duration*. It is used in this construction in sixty places in the New Testament.

One class of texts containing this construction has reference to God and his glory, and cannot be supposed ever to have an end. Rom. i, 25: The Creator, who is blessed *eis tous aionas*, *forever*, not merely for a period. Rom. ix, 5: God over all blessed *eis tous aionas*, *forever*. Rom. xi, 36: To whom be glory *eis tous aionas*, *forever*. 2 Cor. xi, 31: God—who is blessed *eis tous aionas*, *forever*. Gal. i, 5: To whom be glory *eis tous aionas ton aionon*. Phil. iv, 20: To God \*\*\* be glory *eis tous aionas ton aionon*, *forever and ever*. 1 Tim. i, 17: To God be glory *eis tous aionas ton aionon*. 1 Pet. i, 25: The word of the Lord abideth *eis ton aiona*, *forever*. Rev. i, 18: And behold I (Christ) live *eis tous aionas ton aionon*. These are a small part of the texts referring to God.

Another class, refer to the future happiness of the righteous. John vi, 51: If any one eat of this bread, he shall live *eis ton aiona*, *forever*—he shall be always happy without end. John viii, 51: If any

one shall keep my word, he shall *never* see death. ou \* \* \* eis ton aiona, his *never ending* happiness is expressed. John viii, 52: Shall *never* taste of death, ou \* \* \* eis ton aiona. John x, 28: They shall *never* perish, ou \* \* \* eis ton aiona. John xi, 26: He that believeth in me, shall *never* die, eis ton aiona. A third class refers to Christ and his priesthood. Heb. v, 6: Thou art a high-priest eis ton aiona, forever. Heb. vi, 20: Jesus \* \* \* made a high priest eis ton aiona. Heb. vii, 17: Thou art a priest eis ton aiona. Heb. xiii, 8: Jesus Christ the same yesterday, to-day and forever, eis tous aionas. This shows that aion both in the singular and plural, is the *same* in sense. Rev. xi, 15: He shall reign eis tous aionas ton aionon. Now in all the above texts, with many others that might be quoted, aion evidently means endless duration.

Let us now examine some of the texts in which aion is applied to future punishment. 2 Pet. ii, 17: To whom is reserved the blackness of darkness, eis aiona, forever. Jude xiii: For whom the blackness of darkness is reserved eis ton aiona forever. Rev. xiv, 11: The smoke of their torment ascendeth up eis aionas aionon forever and ever. In fifty-four cases in which aion is applied to God and his glory, Christ and his kingdom, and the future happiness of the righteous, it undeniably means end-

less duration. But if in fifty-four instances it is used in the endless sense, is it not reasonable to conclude that it has the same meaning in the six places when applied to future punishment? Let him who denies prove if he can, that it does not mean this, and that it cannot mean this there. The adjective *aionios*, everlasting, is a derivative of *aion*. The question now arises; Does *aionios* the *adjective* correspond in meaning with *aion* the *substantive*? It is used in sixty-six places in the New Testament. Of these, fifty-one have reference to future happiness where it signifies *perpetual*, never-ending, eternal. Math. xix, 26: That I may inherit *aionion* life. Mark x, 17: the same. Math. xix, 29: Whoever shall forsake houses, &c., for my sake, shall receive *aionion* life—eternal life. Mark x, 30, the same. Luke x, 25, same as Math. xix. 16. Luke xviii, 18, same. John iii, 16: He that believeth on Him, shall have *life aionion*—eternal. John iv, 36: He shall gather fruit eis *zoen aionion* to life eternal. John v, 39: By them ye think ye have *aionion* life. John vi, 68: Thou hast the words of *aionion* life. John x, 28: I give to them *aionion* life. John xvii, 2: Might give them *aionion* life. Ib. xvii, 3: This is *life aionion*. Rom. vi, 23: The gift of God is *aionion* life. 1 Tim. vi, 12: Lay hold on *aionion* life.

1 John iii, 15: No murderer hath aionion life. The above are a part of the cases where aionios is applied to the future happiness of the righteous. In two cases it has respect to God. Rom xvi, 2 Of the aionion God. 1 Tim. vi, 16: To whom honor and aionion praise. Six cases of its use are of a miscellaneous nature, but the meaning in the all is clear, and seven relate to future punishment. Math. xviii, 8: Than having two hands to be cast into *aionion* fire. Math. xxv, 41: Depart from me into *aionion* fire. lb. xxv, 46: Shall go away into aionion punishment. Mark iii, 29: Is in danger of aionion damnation. 2 Thess. i, 9: Who shall be punished with aionion destruction. Heb. vi, 7: Aionion judgment. Jude 7: Suffering the vengeance of aionion fire. Here then are fifty-one cases in which aionios is applied to the future happiness of the righteous, two in which it is applied to God-making fifty-three in which it undeniably signifies endless duration. Is it not reasonable then to suppose that in the seven instances, in which it is applied to future punishment, it also denotes endless duration? There should be very extraordinary and powerful reasons for changing its sense. "It is a correct rule of construing all *antithetic* forms of expression, that where you can perceive the for

of one side of the antithesis, you do of course come to a knowledge of the force of the other side. If *life eternal* is promised on one side, and *death eternal* is threatened on the other, is it not to be supposed that the word *eternal* which qualifies *death*, is a word of equal force and import with the word *eternal* which qualifies life? In no other case could a doubt arise with regard to such a principle.

If then the words *aion* and *aionios* are applied sixty times in the New Testament to designate the *continuance* of the future happiness of the righteous, and thirteen times to designate the *continuance* of the future misery of the wicked, by what principles of interpreting language does it become possible for us to avoid the conclusion, that *aion* and *aionios* have the *same* sense in both cases.— It does most plainly follow that if the scriptures have not asserted the *endless* punishment of the wicked, neither have they the *endless* happiness of the righteous, nor the endless glory and existence of the God-head.”\*

*Holaum* in the Old Testament is the same in signification, as *aion* and *aionios* in the New, when employed in their primary sense, denoting endless duration. Deut. xxxiii. 27: The *holaum*, *eternal*, God is thy refuge—evidently implying endless duration.

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\*Prof. Stewart on future punishment page 56.

Ps. ciii, 17: The mercy of the Lord is from *holaum* to *holaum*, from everlasting to everlasting. Ps. cxii, 6: The righteous shall be in *holaum* remembrance. Is. xl, 28? The *holaum*, everlasting, God. Is. li, 11: The redeemed of the Lord shall return, and *holaum*, everlasting, joy shall be upon their head. Jer. x, 11: The living God is a *holaum* king. Dan. xii, 2: Some to *holaum* life and some to *holaum*, everlasting, contempt. Is. xxxiii, 14: Who among us shall dwell with *holaum* burnings. But if *holaum* signifies endless duration, when applied to the existence and dominion of God, and to the future happiness of the righteous, what scholar will assert that it is not to be used in the *unlimited* sense, when applied to the future punishment of the wicked? Beside, if these three terms do not properly and primarily signify *endless duration*, the religious world would be grateful to some learned Universalist to find a term, either in Hebrew, Greek or English that would. Our all depends upon this. For if they do not imply endless duration, then God whom we worship is a finite being, and our heaven of joy will have an end.

"I admit the awful nature of the conclusion, that the punishment of the wicked will have no end. I admit most fully, it is a fearful thing to fall into

the hands of the living God." But what if I should deny it? Can this have any influence on that Eternal Judge, who will pronounce my final sentence? None! Can my denial of what He has said, or my efforts to fritter away the meaning of his declarations avail me, when I stand a disembodied, naked, helpless spirit before his searching eye, and the tribunal of his almighty power? Oh the dreadful thought! What if I deceive myself, and cry out "peace! peace"!! while my God saith, "there is no peace to the wicked"? Will this repeal his law, alter its meaning, or frustrate its penalty? It is a fearful hazard, for men to cast themselves on such a desperate wreck as this"!

7. Again, why I reject Universalism is, that the certainty of future punishment is proved from the fact, that God has denounced and executed severe *judgments* on those who have denied it: On our first parents, for believing they should not surely die for disobedience. On the Antedeluvians, for disregarding the warning voice of Noah, as to future punishment. On the Sodomites, also for the same unbelief. Here were Universalists by millions! and what a withering rebuke to the absurd notion that God is too good to punish sinners.



8. Again why I reject Universalism, is the evasion to which they resort, that not *sinner*s but *their sins* are to be destroyed in the future world. This wretched perversion is too palpably absurd to deserve refutation. When our courts of justice acquire the skill of punishing theft, perjury and murder in the *abstract*, whilst the persons guilty of these crimes go free, it may perhaps be explained how the sins of the wicked, at the last day, shall be sent away into eternal punishment, while sinners themselves shall enjoy eternal life.

9. Another evasion is, that all the 25th of Math. refers to the destruction of Jerusalem. First, they assert that by the *goats* on the left hand we are to understand the *devils*—then again, the *sins* of mankind. The sinner and his sins here part. Last of all it is neither; but the *Jews*, yes the poor Jews are the goats, who eighteen hundred years ago were sent into *everlasting fire*, and have ever since been suffering with the *devil* and his *angels*! (what, all saved too?) And yet these devils are mere *personifications*, *nonentities*, nothing!!! Well this is of a piece with Judas hanging himself and choking by excessive grief.

“He by a cord, outwent his Lord,  
And got to heaven first.”

10. Finally, why I reject this system is because of their *unsound* and *sophistical* reasoning:

1. From the goodness of God. They assert that the doctrine of a future punishment is totally inconsistent with this attribute of Deity. We admit that God is a being of infinite goodness. But does this prove that all the subjects of his moral government must be holy and happy? Look at facts. Has not sin existed near six thousand years? and multiplied *sorrow*, pain and death to an almost inconceivable extent? Is this consistent with the goodness of God? How then do *they* know that misery in a future world from the same cause is *inconsistent* with the same goodness? They must acknowledge that men are not as happy here as it is possible for God to make them. How then do they reconcile this with God's goodness?

2. By appealing to the sympathies of our nature, especially parental feelings. "What man," they ask, "of common sensibility, could endure to see a fellow-man tormented in the fire or on the rack, for one year or for one month? What parent could take his own child and cast him into a glowing oven or confine him in a gloomy dungeon for life? But has not God as much goodness as man, or as much kindness as an earthly parent? How then can it be

supposed that he will cast any of his children into a lake of fire, and confine them there forever?"

This is a favorite argument with Universalists, and it is of the same piece with Mr. Austin's against total depravity, by appealing to "smiling babes and caressing mothers." And yet it is an argument that has great influence with young and unthinking minds. But in reply it may be asked, what parent would drown his children in the water? But did not God our heavenly Parent drown the millions of the old world? What parent would consume his children in the fire? But did not God thus destroy the cities of the plain? What parent would break their bones or mangle their flesh, or send upon them sickness and pain and death? And yet God brings all these things upon them in his inscrutable providence. It is probable the Universalists of Antedeluvian times and in the days of pious Lot, understood the same kind of sophistical arguments that their *descendants* glory in at the present day. The minds of some might have been deeply impressed with the *impossibility* of the events occurring. Can God himself furnish enough water to drown the whole world? Where will all the *fire* come from? These, doubtless, were *considered unanswerable* arguments. Some daring

rebel started the cry, and it was caught by others, and thus it was soon spread all around and continued until their "voice was hushed in death." Others argued that the heavenly Parent was too good to punish sinners. But the *waters* and the *fire* came and consumed them all. Their Universalism did not save them in the day of wrath. It is a marvel that Noah and Lot did not turn Universalists too, when they had so many against them. They were probably looked upon by their neighbors somewhat as Universalists now look upon those who dare believe in the doctrine of future endless punishment, as men of weak minds and far behind the age in the science of theology. But the result proved who were in the right. The *parental* argument then is a mere subterfuge!

But what will the great majority of Universalists who believe in *no* future punishment, do with the *suicide*? In this case the crime is finished only with the consummation of life. It is evident such an one cannot be punished *in this life after* the crime is committed. But they contend that all punishment is in this life, and that there is no escape from a full quota. How then do they dispose of this crime? Death itself is not the punishment, for the righteous die often as suddenly

and violently. Various devices have been sought and adopted to meet this exigency. And they have finally wisely concluded not to *dogmatize* on this subject. But the opinion generally admitted now is, that it is *no crime!* Mr. Grosh, says: "In the cases where *suicides* are recorded, the *act itself is never condemned, nor even named as a criminal one!* It seems *entirely omitted* in the various and frequent lists of actions *forbidden to be practiced!*" Now if this be true, I solemnly affirm that the Universalists as a body, are the most *inconsistent* beings on earth. If all their punishment is here, and there is no escape from it by *forgiveness*, atonement, repentance, love or mercy of God, and if *suicide* be *no crime*, why have they not as a body adopted some "sovereign balm for all their wounds," the *only* and *sure* remedy by which to escape the just judgments of God, and put a speedy end to their lives and get out of *this hell* as quick as possible? This would be showing "their faith by their works," which they are *bound by consistency* to do.

"Flee from the wrath to come" is the injunction, and if they do not believe that they can flee from this "wrath" or punishment by evangelical means, such as repentance and faith in the justifying righteousness of Christ, why, they should adopt some

*unevangelical* means, the knife, the pistol or the rope." Do not say this is partialist cant. For if Universalism be true, *suicide* is to be *coveted*, because it puts a speedy end to the fires of the hell they suffer, and introduces them immediately into the joys of the highest heaven! Beside, it would follow that Napoleon and Alexander, and "the woman drunk with the blood of saints," were the greatest benefactors of our race. They dispatched them to heaven by thousands in a day!

Now whatever may be said to the contrary, *war*, *murder* and *suicide* are the *legitimate* fruits, yea the *necessary* fruits of a firm belief in the doctrines of modern Universalism! And all the incidents that have occurred in the history of our race upon which evangelical Christians look as *marks* of the Divine displeasure, e. g. the flood, destruction of Sodom and Gomorrah, of Korah, wars, famine and pestilence, were only in fact the greatest blessings God could have conferred on our race. They took their victims from the evil to come and introduced them into endless happiness! Such are the beauties of Universalism!!

#### SECTION 14. TENDENCIES OF UNIVERSALISM.—

1. They make God the author of sin. They deny that sin is an infinite evil. "How can men perform an

infinite act?" say they. We answer it is one thing to do an infinite act, and a very different thing to transgress the law of an infinite God! In human governments there are different laws to suit the variety of crime, and the highest crime a man can be guilty of in a monarchical government is to insult the king. Why? Because of the majesty of the person insulted. But God is the King of kings and Lord of lords—his law is an infinite law. Can man violate this law or not? If not, then there is no such thing as sin in existence! If they can, then sin is an infinite evil, because it is the transgression of an infinite law. "Is not thy wickedness great and thine *iniquities infinite!*" But Universalists contend that men do not transgress the law of God. "Sin," says Ballou, "is the violation of a law which exists in the mind, which law is the imperfect knowledge men have of moral good. This law is transgressed whenever by the influence of temptation a good understanding yields to a contrary choice!" *Mind* then is the lawgiver, not God! He is dethroned. They contend that sin proceeds from *physical causes* inherent in the human constitution as it came from the hands of God! This doctrine is taught by Ballou in his *Treatise on Atonement*, pages 31-35. It is also affirmed by A.

Kneeland in his Lectures on Universal Benevolence, pages 46-49. The *serpent* that tempted Eve, they tell us was *her own lust!* This is defended by H. Ballou in his Lectures, page 74. By Balfour in his Second Inquiry, page 27. Rogers in his Pro and Con of Universalism, page 255, affirms that "sin proceeds wholly and altogether *from our animal nature!*"

They go farther, and say that sin is in *accordance with the will of God!* "A man's own conscience," says Kneeland, "is the legislator of that law which is violated whenever he commits sin. This law *may be and often is* transgressed by the very acts *through which the perfect law of God is fulfilled.*" So then sin is *often* obedience to the perfect law of God! They advance still farther, and contend that sin is not only *agreeable to the will of God*, but that God is the *author* of it! Monstrous blasphemy!!

Ballou on Atonement, pages 36,41, boldly affirms this: "If it should be granted that *sin* will finally terminate for good in the moral system, it will then be *necessary* to admit that *God is its first cause*, or we cannot say that God is the author of all good!!!" Because God may bring good out of evil, therefore *evil is good* and God is the author of



it! A man must be lost to all reverence for God, or he could not assert such barefaced falsehoods against God!

This necessarily destroys *man's free agency and accountability*. And this same father of Universalism boldly asserts this also. Atonement, pages 38,39,64: "Man," says he, "is dependent in all his volitions and *moves by necessity!*"

So of course if man does wrong, it is not *his* fault but God's, who created him. And hence all the promises and threatenings of the Bible are useless, for man is not a creature influenced by motives! It is egregious folly in God to punish man for doing what *he compelled* him to do. And it is wicked in human governments to punish any criminal; he could not help his act. Man according to Universalism is merely a machine. What folly to *whip or incarcerate or hang*, or send to hell a machine! And this is the predicament in which Universalism places *all* governments, human and Divine, God and man. They are mere machine whippers!!

2. Universalism denies the mercy of God, and sinks the grace of the gospel into an empty parade of high sounding words. They assert that the "*wicked receive a punishment proportioned to their*

crimes—that all the hell there is, is inevitably certain to all; their portion in the sorrows of death and pains of hell must be suffered by them to the full desert;” that “nothing can save them from this.” And yet these are the men who are always declaiming about the mercy and goodness of God, and who claim to be the only Christians who entertain high and worthy views of the love and compassion of God. But what does their language mean when interpreted by themselves? Why, that the gospel reveals no *pardon* for sinners—Christ *redeems no sinner* from the curse of the law—its full penalty must be inflicted upon every transgressor—that God is an *inexorable* judge! &c. Is this the gospel they call *glad* tidings? That no one is saved from hell do what he will; that justice must be *twice* satisfied—first in the person of Christ, then in the believing sinner himself! Are these worthy views of God and “the glorious gospel of the blessed God?”

3. Universalism represents God as often treating the wicked far better than he does the righteous. “The wicked,” it is said, “do not live out half their days,” and are taken immediately to heaven, while the righteous are left to linger out in this vale of tears, the full term of their earthly being. On this

principle, how much more highly favored were the Antedeluvians than Noah. The flood was a blessing to them, *sweeping* them *all* to heaven, but a judgment upon Noah, confining him in the ark! Lot, too, would have fared far better had he been as wicked as the Sodomites. They, according to Universalism, went to heaven on the rapid wings of the fire of God's love, but he remained to undergo many sore trials and temptations. How unfortunate too it was for Moses, that he had "chosen to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season" with the Egyptians. For *he* had to tug and labor forty years in the wilderness. But

"A pleasant breeze brought them with ease  
By water up to heaven."

And how much happier was St. Judas Iscariot than the other Apostles.

"He by a cord outwent his Lord  
And got to heaven first,"

While the others suffered all the cruel mockings and trials and hardships incident to their office.

4. It destroys the moral government of God. God's moral government is one of *law* and *motive*, administered over men through the instrumentality of rewards and punishments. Now take away the

idea of a *future retribution*, and what I ask becomes of the moral government of God? It is deprived of all its power to influence men, because deprived of the motives by which it secures obedience and deters from crime. The law ceases to be law and becomes mere advice with no sanction to enforce its claims. What remains to engage obedience or prevent transgressions when the *sanctions* of the Divine government are gone? Do you answer gratitude and love, the pleasure of doing right and the remorse of doing wrong? Try the principle in human governments. Let it be proclaimed among all classes of rogues and villains that there are no courts of justice, no prisons—what would be the effect? Would the pleasure of doing right or the remorse of doing wrong, engage obedience to law and secure the peace and good order of society? Would they prevent swindling and its kindred crimes, and convert all the outcasts of society into honest men? Why then talk of the pleasures of virtue and sufferings of vice as sufficient to secure obedience under the Divine government? It is talking at random, and Infidelity is the mother of the invention.

5. It is deeply licentious in its tendency. It promises eternal life *unconditionally* to all, *penitent*

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or *impenitent*; whether they embrace the gospel or reject it as a fable—believe there is a God or turn Atheist—live virtuously or wallow in vice—leave the world by a natural death or by the hand of violence! A Restorationist may demur at some of these statements, but yet they are true if Universalism be true. It confounds all distinction between virtue and vice, sin and holiness—teaches that it is impossible for man to keep himself out of heaven—that the whole impenitent world, whatever their characters, are fair candidates for the crown of glory. This is just what the wicked delight in. Say not there are some virtuous men who believe in Universalism. That may be true, but they are so in spite of their Universalism. Did it ever yet make praying parents, pious children, lively Christians and holy churches, serious congregations and humble, faithful, devoted ministers? *No, never!*

6. Finally it is fatal to all who embrace it. It is one of the most pernicious heresies ever invented, leading sinners blindfold down to perdition! It stupefies the conscience, hardens the heart, and shields him against all the arrows of conviction. Hence the confirmed believer in Universalism is in a most hopeless condition.

\* In taking leave of the reader, I would request

that he carefully ponder what he has read in the preceding pages, and if at all inclined to embrace this dangerous error, "stop and think before you farther go." And if this little book should be owned of God to leading one soul out of the darkness of error to embrace the truth, to Him be all the praise and glory. AMEN.



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